A DIALOGUE bothe pleasaunt and pietifull, wherein is a godlie regiment against the Feuer Pestilence, with a consolation and comforte against death.

¶ Newlie corrected by William Bullein, the authour thereof.

Imprinted at London, by Ihon Kingston.
Iuly. 1573.

BRITISH
MUSEUM

To the right worshipfull, and his singuler good friende, Maister Edwarde Barret of Belhous of Essex, Esquier: Willyam Bulleyn sendeth salutations.



Right worshipfull sir, if my Chamber, Haule, Gallerie, or any newe decked house were apparelled or hänged, all in one mourning darcke colour, it would rather moue sorowe then gladnesse: but no pleasure to the beholders of thesame. Therfore, the diuersitie, or varietie of pleasaunt colours, doe grace and beautifie the same, through the settyng forthe of sonderie shapes: and as it were, to compell the commers in, to beholde the whole worke. Euē so I do commende vnto you this little boke (wherein I writte parte thereof in youre owne house) whiche doe intreate of sondrie thynges, to you I dooe hope not vnprofitable, wherein I haue shortlie described

our poore nedie brother his pouertie. Cal-
lyng vpō the mercileſſe riche, whoſe whole
truſt is in the vaine riches of this worlde,
entangeled as it were emong Briers. So
that in the howre of death, God is farthest
from his mynde, and the gooddes euill got-
ten, are worſe ſpent, and come to nothyng,
at what tyme Phiſicke no can preuaile. I
haue alſo not forgotten the ſhamfull ſinne,
whiche raigneth in this worlde, called in-
gratitude, whiche liuially came from the
loynes of that falſe vilaine Judas: Neither
the Sicophantes, Gnatoes, Liars, and flat-
terers of this worlde, the verie poyſon of
the ſoule. Oh better ſaieth Salomon, is the
woundes of the frende, then the kiſſes of
the flatterer. Further, how many meanes
may be vſed againſt the Peſtilence, as good
ayre, diet, medicines accordyngly: the whi-
che if it doe not preuaile, then commeth on
the mercileſſe power of death ouer al fleſh:
fearyng no Kyng, Quéene, Lorde, Ladie,
bonde, or ſlaue, but rather maketh all crea-
tures alike to hym. Then doe I conclude
with the diuine, Gods chief and moſte beſt
inſtrumente in the Churche. &c. And as I
doe well conſider, a gentle manne of your
good nature, can but take your frēdes ſim-

ple token in good parte. Euen so I am sorie that it is no better to pleasure you, yet giuyng God moste humble thankes for the same, who kepe you in good healthe and worshippe This twelfe of Marche. 1564.

Yours euer William Bulleyn.

Nullus vnquam. hominem mortalem beatum iudicet, antequam bene defunctum viderit.



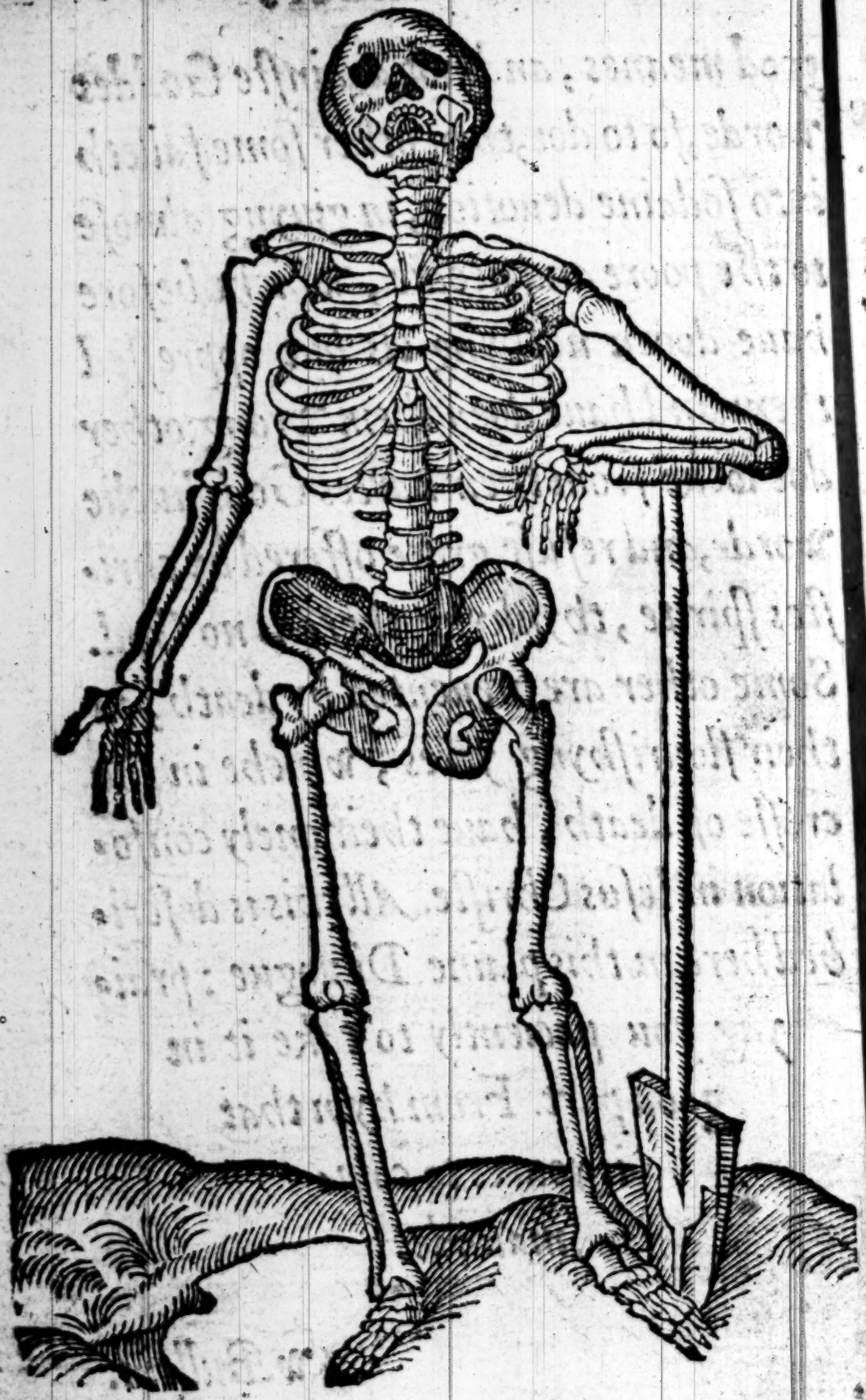
OOD READder, when aduersitie drawethnere to any citee or Towne, and the vengeaunce of God appereth either by hunger, sicknes, or the sworde then mans nature is moste fearfull, but yet worldlie prouidence to helpe theimselues: whiche in the tyme of prosperitie or quietnesse, is careleſſe and forgetfull, neither mindefull to feare God, nor pietifull to helpe their neighbour in aduersitee. And whē thei are touched by the fearfull stroke of the pestilence of their next neighbour, or els in their owne familie, then thei vse Medicines, flie the ayre. &c, Vvhiche in deede are verie

good

good meanes, and not againſte Goddes worde, ſo to doe, then other ſome falleth into ſodaine deuotion, in giuyng almoſe to the poore and needie, whiche before haue dooen nothyng els but oppreſſed them, and haue doen them wrong: other doe locke from their hartes Gods liuelie worde, and refuſe grace offered by chriſtes ſpirite, thynkyng there is no God. Some other are preuented by death, in their flouriſhyng yeres, whiche in the croſſe of death, haue their onely conſolation in Ieſus Chriſte. All this is deſcribed here in this plaine Dialogue: prayyng you paciently to take it in good part. From hym that is youres to commaunde.

W. Bullein.

Mors glorioſior eſt quam mala vita.



The interlocutours

are twelue persones.

Mendicus.
Ciuis.
Vxor.
Medicus.
Antonius.
Roger.

Crispinus.
Auarus.
Ambodexter.
Mendax.
Mors.
Theologus.

Mendicus.

GOD saue my gud maister and Maistresse, the barnes, and all this halie houshade, and shilde you from all doolle and shem, and sende you comforte of all thynges that you waude haue good of: and God and our dere leddie, shilde and defende you from this Pest. Our father whiche art in heauen, hallowed bee your names, your kyngdome come, your willes doen in earth as it is in heauen &c.

Ciuis.

We thinke I doe heare a good manerlie Begger at the dooze, and well bzought vp, how reuerently he saieth his Pater noster, he thowes not God, but you hym, Gods blessing on his harte. I pzaie you wife, giue the

poore man some thyng to his dinner.

Vxor.

Sir, I will heare hym saie the Lordes prayer better, before I giue hym any thing.

Ciuis.

What a reconyng is this? Dame do as I commaunde you, he is poore, we haue plentie, he is verie poore and hongrie, therefore dispatche hym a gods name, and let him go.

Vxor.

Soft fire maketh swete Malte, he shall tary my leasure.

Mendicus.

Maistresse, if you be angrie with the saieyng of my Pattar nostar in Englishe, I will saie it in Latine, and also my De bratundis. But so God helpe me, I dooe not ken nene of them bethe, what thei meane.

Vxor.

I thinke thesame: suche Carpēter, suche chippes, your curate is some honest man, I warraunte you, and taketh muche paine in feedyng his flocke, as semeth by your learning. I pray you what coūtrie man be you?

Mendicus.

Sauyng your honour gud Maistresse, I was borne in Redesdale in Northumberlande, and came of a wight ridyng surname

called

called the Robsons, gud honest men & true, sauyng a little shiftyng for their liuing god and our leddie helpe them silie pure men.

Vxor.

What doest thou here in thie countrée? We thinke thou art a Scot by thy tonge.

Mendicus.

Trowe me neuer mare then gud deam, I had better bee hanged in a withie, or in a rowtaile, then be a rowsted Scot, for thei are euer fare and false: I haue been a fellon sharpe man on my hands in my yong daies and brought many of the Scottes to groūd in the North Marches, and gaue them many greisly woundes, ne man for man durst abide me luke, I was so fell. Then the limmer Scottes hared me, burnt my guddes, and made deadly feede on me, and my barnes: that now I haue nethyng but this sarie bagge, and this staffe, and the charitie of like gud people as you are, gud maistresse: ause I haue many of my firname here in the citee, that wade thinke ne shem on me, yea, honest handcraftie men.

Ciuis.

How gotte you in at the gates, my good friende?

Mendicus.

Deare

Deare sir, I haue many cuntrith men in this faire citie, that came of honeste stocks in our lande, and some beyonde vs twentie or thirtie lange miles, that make pure shift in the citie, and in the countrie ause. I came in ne place, but either the Parson, Bailie, Conestable, or chief of the parishe is of our cũtrith borne: and some pure men as mine awne self God ken. Emong whom the bedle of the Beggers beyng a Ridesdale man borne, a gud man and a true, whiche for ill will in his youth, did fleem the countrie, it was laied to his charge, the driuyng of kine hem to his fathers byre: But Christe knaweth he was sackles, and liue as honestlie in his age, as his sire did when he was yong gud maister.

Ciuis.

I was borne in the Northe my felowe, and do liue here in this citie, I came hether when I was yong, and when I was verie poore, but now I am in good case, to liue emong the reste of my neighboure. I thank God for it.

Mendicus.

Gods benison on you, and our deare ledies, I came hether purely in myne age, I haue nething but wedom, weladie wæsm

Vxor

Vxor.

Giue God onely thãkes, for so is his holy will and cõmaundementes, that we should call vpon hym in the daies of trouble, and onely honour hym: we haue no cõmaundement to honor our ladie, but Christ onely.

Mendicus.

I thinke one womã wade take an other womans parte, doe as it shall please you, I am ne clerke, but an ingram man, of small cideration in suche arogant buke farles.

Ciuis.

What newes as you come by the waie? Countrie man.

Mendicus.

Nene, but aude maners, faire saiynges, false hartes, and ne deuotion, God amende the Marketh, miccle tule for the purse, deceiuyng of eche other: in the contrie, strick debate, runnyng for euery trifle to the Lawiers, hauyng nethyng but the nutshelles, the Lawiers eate the carnels, ause muche reisyng of rentes, and gressomyng of men, causyng greate dearth, muche poucrtie, god helpe, God helpe, the warlde is sare chaunged: extorcioners, couetous men and hypocrites dooe muche preuaile, God cut theim shorter, for thei doe make a blacke warlde,

euen

suen hell vpon yearth, I thinke the greate
sende or his deam will wearie thē al, nene
other newes I ken, but that I did se mucle
pzouidence made in the countrie, foz you in
the citee, whiche do feare the Pestilence, I
met with wagons, Cartes, and hozses, full
loden with yonge barnes, foz feare of the
blacke Pestilence, with their boxes of me-
dicens, and sweete perfumes. O God, how
fast did thei run by hundzedes, and were a-
fraied of eche other, foz feare of smityng.

Ciuis.

I haue some of my childzen fozthe, God
sende them well to spede.

Mendicus.

Maister, why goe you not with theim
your self?

Ciuis.

No, youth are apte to take the Plague,
and further, parentes are mozе naturall to
their childzē, then childzen to their fathers
and mothers. Nature doeth descende, but
not ascende, also if the citizen should depart
when as the Plague dooe come, then there
should not onely be no Plague in the citee,
but also the citee should be voide and emp-
tie, foz lacke of the inhabitours therein,
therefozе Gods will be doen emōg his peo-

ple,

ple. I doe not intende to flee, notwithstan-
dyng, I praie God of his mercie, deliuer vs
from this Plague, for if it doe continue god
knoweth, it will not onely take awaie a
nomber of poore people, but many wealthy
and lustie Marchanntes also.

Mendicus.

If suche plague doe ensue, it is no greate
losse. For, first it shall not onely deliuer the
miserable poore man, woman, and barnes
from hurte and carefulnesse, into a better
warlde: but ause cutte of many coueteous
vsurers, whiche be like fat vncleane swine
whiche doe neuer good, vntill thei come to
the dishe, but wroote out euery plante that
thei can come by. And like vnto great stin-
kyng muckle medin hilles, whiche neuer do
pleasure vnto the lande or grounde, vntill
their heapes are caste abroade to the prof-
fes of many, whiche are kepte neither to
their awne comfortes, nor others, but one-
ly in beholdyng theim: like vnto cruell dog-
ges, lyng in a Maunger, neither eatyng
hey haye theim selues, ne sufferyng the
Horse to feede thereof hymsef. And in like
plagues, wee pure people haue muckle gud.
Their losse is our lucke, when thei doe be-
come naked, wee then are clothed againste

their

their willes: with their dooles and almose we are relued, their sicknes is our health, their dede our life. Besides vs pakers, many me men haue gud lucke, as the Vickre, Parishe Clarke, and the Belle man, oftentymes the executours bee ne losers by this game. And in fine, in my fantasie it is happie to the huntman, when he haue nething of the Catte but the sillie skinne. We beggers recke nought of the carcas of the dead bodie, but doe defie it, we luke for aude cassecoates, Jackettes, hose, cappes, beltes, and shoes by their deathes, which in their liues thei waude not departe frō, and this is our happe, God sende me of them.

Ciuis.

Goe thy waies to Antonius gates: For whether, euen within this twoo howers, I did see maister Tocrub, solempnely ridyng vpon his Mule, with a side goune, a greate chaine of golde about his necke, his Apothicarie Crispinus, a neighbours childe, borne hereby in Barbarie, and his little Lackey, a proper yong appleſquire, called Pandarus whiche carrieth the keye of his Chamber with hym. These are all gone in at the gates, to that noble Italian: his steward this daie, because his maister is verie sicke, ap-

plies

lied the poore men with the purse, with
nuche deuotion for the tyme, beyng with-
ut hope of his maisters recouerie.

Mendicus.

I praie God sende vs many like praies,
r it is merie with vs, when ene mannes
urte doe turne to many mennes gaines: I
ill go thether, fare you well gud maister.
I will drawe nere, and herken what mai-
ter doctor will saie, if I might be in place.

Ciuis.

Farewell, for thou doest not care, which
nde doe goe forwarde, so that thy tourne
naie be serued.

Medicus.

How dooe you good Maister Antonius?
Lorde God howe are you chaunged? Howe
haunceth this? What is the matter, that
ou looke so pale? You did sende for me by
our seruaunt Iohannes, a gentle yong mā
whiche lamenteth muche for you: and whē
I heard it, with all speede I came from my
ther pacientes, of whom I thinke I haue
aken myne vltimum vale.

Antonius.

You are welcome Maister doctour with
ll my harte, now helpe at a pinche: or els
neuer, for I doe feare my self verie muche.

Oh my harte.

Medicus.

I warraunte you man, let me feele you pulse, and then shall I procede to the cure with medicine and diet accordyngly.

Antonius.

Take your pleasure, good Maister Doctour, here is my hande: feele my pulse, and then you shall see myne Urine, and knowe the tyme of my sickneſſe.

Medicus.

These are no verie good tokens, neither in your Urine, Pulse, stoole. &c. But I will doe the best for you that I can doe by arte.

Antonius.

And then you shall wante no golde, for though I lacke healthe, yet I want no golde of euery coigne, and siluer also. My warehouses are wel filled with wares of sondrie kindes, whiche I doe sell vnto the retalers. Further, I haue wares of moste auncient seruice, whiche owe me nothyng, bothe in packes, vesselles, and chestes. &c. whiche are not fitte for the retailers. Them do I kepe for shiftes, when any gentlemen, or longe suter in the Lawe, are behinde hande, and knowe not what to doe: then by good sureties, or assured landes by Statute Mar-

chaunt

haunte.&c. I doe sometyme make thirtie,
& fowertie in the hundred by yere. I haue
diuerse suche honeste waies to liue vppon,
through the wittie and secrete handelyng
of my Brokers here in the Citee, and my
Factours, whiche are at Antwarpe.&c. By
whō I doe vnderstande the state, and what
commoditie is beste. Further, I haue ex-
tended vpon aunciente landes in the coun-
trie, for the breache of couenauntes. That
to cōclude with you maister doctor, I could
neuer haue died in a worse tyme, my busi-
nes is suche. I would of all thinges liue stil,
for here I do knowe what I haue, and how
I am vsed: but when I am gone, I doe not
knowe what shall happen vnto me, nor
whom to trust with that which I haue got-
ten with trauell, and obtained by fortune.

Medicus.

You doe speake like a wise man, as euer
I heard, and moste thynges that you haue
taken in hande, haue greate profite with
you: Of my parte I would bee lothe to lose
you: bothe for an vnfained loue that I doe
beare vnto you for your wisedome, and al-
so for your liberalitie, and giftes giuen to
me many a tyme. Lo, here is the Damaske
woune yet in store. Here is also a Flagone

chaine of the hundred angelles that you d
giue me, in your laste greate Feuer.

Antonius.

Who is able to resist suche a multitu
of angelles, I thinke fewe doctours of Ph
sicke? But rather then I would dye, I wo
let flie a thousande more, for these are th
Angelles that shall kepe me.

Medicus.

That is the waie, I assure you, to perfi
health: and for that cause the Phisicia wa
ordeined as it is written. Honour the Ph
sician, with the honor that is due vnto hi
because of necessitie, for the lord hath cre
ted hym, and he shall receiue giftes of th
kyng, yea, and of all men.

Antonius.

That is a good swete text for Phisician
but why doe you leaue out these wordes i
the midses of the matter? Which is: of th
moste highest commeth learnyng, and so
doe remember, I heard our Curate read
in the Churche, as by chaunce I came i
with a Sergeant, to arest a debter of mine

Medicus.

What your curate pleased hym to read
I care not, for I meddle with no scriptur
matters, but to serue my tourne: But tha
which

whiche I haue saied, is written in the Bible, I haue heard saie so.

Antonius.

We al thinges written in the Bible true I praie you tell me?

Medicus.

God forbidde Maister Antonius, then it would make afraie emong Marchauntes, for it is writtē. None shall enter into gods dwellyng, or rest with hym vpon his holie mountaine, that lendeth his money vpon vsurie, or to vsurie, whereby to hinder his neighbour: And this is nowe become the greatest trade. And many be vndoen by borowyng, and fewe doe lose by lendyng, specially men of your worshipfull experience. And how like you this texte? Psalm. 23.

Antonius.

Texte how thei will texte, I will truste none of them all, saie what thei will: there be many suche saiyngs against men, as the ten Commaundementes. &c. Well, for my part, I haue little to doe in these matters, Mary I would bee glad to liue orderly, and ciuillie, so that the worlde should not wonder at my doynges: but if dāpnation should arise, when the scripture doe threaten it to men, then should wittie wordes in bargai-

nyng, with braggyng and pleasaunt ben
rous Table talke, and reuilyng of our en
mies. &c. bée accompted dampnation. The
I warraunte you, helle is well furnishe
with Courtiers, Marchauntes, Soldiours
Housebandmen, and some of the Cleargie,
I warraunt you also. Emong whom ther
are many more spitfull, then spirituall, e
uen as there are emong the Phisicias ma
ny more coueteous, then kinde harted, I
meane not you maister doctour Tocrub.

Medicus.

Sir, I do knowe you doe not. But so God
helpe me, one thyng doeth muche reioyce
my harte, in your communication.

Antonius.

What is that?

Medicus.

I thinke that we two are of one religion.

Antonius.

What is that I praie you? For I knowe
not myne owne religion.

Medicus.

Commaunde your folkes to departe out
of the Chamber, and your yonge frie also,
whiche you haue gotten by chaunce med-
ley, for want of Mariage: for the olde Pro-
uerbe is, small Pitchers haue wide eares,

and

nd the fielde haue eyes, and the woode ea-
es also, therefore we must comen closelie,
nd beware of blabbes. There are many
rotestantes.

Antonius.

Well, now the dores are sparred, say on
our mynde, of what Religion are you. Be
laine with me man.

Medicus.

Yerke in your eare, I am neither Catho-
ike, Papist, nor Protestant, I assure you.

Antonius.

What then? You haue rehearsed choyce
and plentie of religions. What doe you ho-
nour? The Sonne, the Mone, or the Star-
ree, beaste, stone, or foule, fishe, or tree?

Medicus.

No forsothe, I doe none of theim all. To
be plain, I am a Nulla fidian, and there are
many of our secte, marke our doynges.

Antonius.

Oh, Qui dixi in corde suo non est deus. Psalm. 14.
Well, we differ verie little in this poincte,
but if I doe liue, we shall drawe nere to an
vnitie: in the meane tyme, let your Pothe-
carie prouide some good thinges for the bo-
die. I praie you open the dooze.

Medicus.

Maisters, I praie you call Crispinus hether into the galarie, and Leonardus with hym.

Crispine.

What is your pleasure maister doctour?

Medicus.

How doe you like the gardein?

Crispine.

There are plentie of goodly herbes, both clensyng, healyng, losyng, bindyng, and restoryng. I neuer did see more choice of sondrie kindes of straunge flowers, most pleasaunt to the eye, and sweete also. The fine knottes are doen by good arte, Geometrically figured. A sweete conduite in the middest, made of fine stone, plentifully castyng forthe water, like fine siluer streames many waies. In whiche conduite, I did behold by the space of one howr, a marueilous thing, the meanyng whereof I knowe not.

Medicus.

What is it Crispine?

Crispine.

The piller was eight foote square, and xviij. foote highe, with compartementes of cunnyng Masonrie, curiously couered with fine golde. Upon the toppe a Tyger fearefullie, hauyng a yonge childe in his armes, readie to kill it, the childe had a croune of golde

golde vpon his head. And in his left hande a globe, figuryng the whole worlde, and was called μικροκόσμος, about which was writ-ten Globus conuersus est.

Medicus.

This gentleman came of a greate house, this is the creſt of his armes, for he deſcen-ded of the moſte aucient Romains, I war-rant you, he is no vpſtarte, aſſure your ſelf.

Criſpine.

I had thought it had rather ſignified, the conditions of a cruell tyraunt, or ſome blo-die conquerour: whiche by vſurpation, get-tyng thy victorie of any common wealth, as lãdes, countrées, or citées, eſtſones do ſpoile the true heires, and owners of the lande, whiche doe weare the croune, chaunge the ſtate of the Commons, to the worſer part, ſpoilyng theim with the ſworde, and bon-dage, which appered by theſe wordes: Glo-bus conuerſus eſt: the worlde is chaunged, or tourned in ſuche a common weale.

Medicus.

A good obſeruation: what did you ſe then?

Criſpine.

I did beholde on the other ſide the nine Muſes, with ſtrange inſtrumentes of Mu-ſicke, ſittyng vnder the hille Parnaſus, and

Poetes sittyng vnder the grene trées, with Laurell garlandes, besette with Roses aboute their heades, hauyng golden Pennes in their handes, as Homer, Hesiodus, Ennius. &c. writyng Uerses of sondrie kindes And Lucanus sat there very high, nere vnto the cloudes, apparelled in purple: saiyng.

Quantum sermotus ego:
Carline Pernasus gemino petit ethera colle
Motis Phœbo Bromioque sacer:

And nere theim satte old Morall Goore, with pleasaunte penne in hande, commendyng honeste loue, without lustе, and pleasure, without pride. Holinesse in the Clergie, without Hypocrisie, no tyrannie in rulers, no falshode in Lawiers, no Usurie in Marchauntes, no rebellion in the Commons, and vnitie emong kyngdomes. &c.

Skelton satte in the corner of a Piller, with a Frostie bitten face, frownyng, and is scante yet cleane cooled of the hotte burnyng Cholour, kindeled againste the cankered Cardinall Wolsey: writyng many a sharpe Disticons, with bleudie penne againste hym, and sente theim by the infernall riuers Styx Flegiton, and Acheron, by the Feriman of helle, called Charon, to the saied Cardinall.

How

How the Cardinall came of nought,
And his Prelacie ſolde and bought,
And where ſuche Prelates bee,
Sprong of lowe degree:
And ſpirituall dignitee,
Farewell benignitee,
Farewell ſimplicitee,
Farewell humanitee,
Farewell good charitee.
Thus paruum literatus,
Came from Rome gatus,
Doctour dawpatus,
Scante a bachelaratus:
And thus Skelton did ende,
With Wolſey his frende.

Wittie Chaucer ſatte in a chaire of gold couered with Roſes, writyng Proſe and Rime, accompanied with the Spirites of many kynges, knightes, and faire Ladies. Whom he pleaſauntly beſprinkeled with the ſweete water of the welle, conſecrated vnto the Muſes, ecleped Aganippe, And as the heauenly ſpirite commended his deare Brigham, for the worthie entōbyng of his bones, worthie of memorie, in the long ſleeyng chamber, of moſte famous kinges. Euen ſo in tragedie, he bewailed the ſodaine reſurrection of many a noble man, before their

their time: in spoilyng of Epitaphes, whe
by many haue loste their inheritaunce. t
And further thus he saied, lamentyng.

Couetous men do catche, all that thei maie hau
The felde and the flocke, the tombe and the gra
And as thei abuse riches, and their graues th
are gone,
The same measure thei shall haue euery one.
Yet no buriall hurteth holie men, though beast
them deuour:
Nor riche graue preuaileth the wicked, for a
yearthly power.

Lamentyng Lidgate, lurking emong th
Lilie, with a balde skons, with a garland
of Willowes about his pate: booted he wa
after sainct Benets guise, and a blacke sta
mell robe, with a lothlie monsterous hood
hangyng backwarde, his slopyng forwar
bewailyng euery estate, with the spirite o
prouidence. Forseyng the falles of wicke
men, and the slipprie seates of princes, th
ebbyng and flowyng, the risyng and fallin
of men in auctoritie, and how vertue do ad
uaunce the simple, and vice ouerthrow th
most noble of the worlde. And thus he said

Oh noble Princes conceiue and doe lere,
The fall of Kynges for misgouernere,
And prudently peisyng this matter,

Verti

Vertue is stronger then either plate or maile:
Therefore consider when wisedome do counsaile
Chief preseruatiue of Princely magnificence,
Is to almightie God to doe due reuerence.

Then Bartlet with an hoppyng russet long coate, with a pretie hoode in his necke, and fine knottes vpon his girdle, after Frances frickes Ye was borne beyonde the cold riuer of Twede. Ye lodged vpon a swete bed of Chamomill, vnder the Sinamum tree: about hym many Shepherdes and Shepe, with pleasaunte Pipes: greatly abhorryng the life of Courtiers, Citezeins, Vsurers, and Banckruptes &c whose olde daies are miserable. And the estate of Shepherdes, and countrie people, he accoumpted moste happie and sure &c. Saiyng.

Who entreth the court in yong and tender age
Are lightly blinded with folie and outrage:
But suche as enter with witte and grauitie,
Bowe not so sone to suche enormitie,
But ere thei enter if thei haue learned nought,
Afterwardes vertue the least of their thought:

There was a faire Diall for this Orilon vnto whiche was added the howers of the Planettes, vpon the same was writtē in large letters of fine gold, Tempora labūtur.

Medicus.

There

There stop and laie a strawe. For Tempora labuntur, is to saie: by little and little tyme dooe slippe awaie. I will heare the reste of the matter at leasure: what is it clocke?

Crispine.

But early daie, scant eight of the clocke

Medicus.

Well, I praie you, dispence all thynges in order Contra Pestem, in the same sorte as you did yesterdaie, whiche was giuen to Paule.

Crispine.

Sir, I haue spente all my fine Myrrhe what shall I doe?

Medicus.

You are a wise man, put in quid pro quo called ἀντιβαλλόμενα. hoc est simplicia quæ aliorum facultati similium penuria subponi possunt medici consilio. Intelligis?

Crispine.

Etiam domine doctor.

Medicus.

Moue te otius, & quicquid agas prudenter ages, tu carnifex.

Crispine.

By God he shall paie for the Malte grinding, he hath enough, he knoweth no ende

is pelfe, it will come to an euill ende,
o ſende me moze ſuche cheates. What,
thinke I ſee twoo men in long gounes,
h ſhozt beardes, at the gates, what are
i a Gods name?

Medicus.

I knowe theim verie well, thei are twoo
ettifoggers in the Lawe, the one is cal-
Maiſter Auarus, a good gentleman, and
greate houſe, a man of good conſcience,
eede he is my couſin germaine, on my
thers ſide: ſurely he can giue good coun-
e, and is fitte to be with ſuche a manne
maiſter Antonius is, in deede thei haue
n long acquainted, and will neuer giue
r vnto the ende. The Rauen will ſeeke
carrion.

Criſpine.

Who is the other on the lefte hande, he
neth to bee a pzoper gentleman, and a
ious, he is leane, an handeſome clenlie
tie man. We thinke he hath on eche ſide
is goune a bagge, and his hãdes in them
ath alſo a gogle eye.

Medicus.

uery man hath his grace and geſture:
omiſe you, I durſt commit a greate ſe-
e vnto hym. Dh he is a peragon.

Criſpine:

Crispine.

What meaneth he by winkyng like a Gose in the raine, and bityng of his lippe

Medicus.

A constaunt man by his looke.

Doe you note that? It is a good signe of a constant man, marke it when you will, he is a wittie felowe, and one that is in great estimation, fitte for maister Antonius, his name is Ambodexter. Goe doune with speede, and saie, you haue giuen Maister Antonius his Purgation, and this daie he hath no leasure to speake with any man and also how that he is amended: For if the Curate were here for the soule, wée for the bodie, and Auarus for the purse: Here were but a madde companie, wée should neuer agree together, but fall into discordes. Dispatch them with spede, fare ye well, I will goe and cause hym to bee letten bloud, and kepe hym from slepe, then shall he bée purged to morowe in the morning. Bring the pouder against the plagne with you.

A blacke sanctus.

Crispine.

God giue you good morowe gentle maister Auarus: what maister Ambodexter how fare you bothe? Maister Antonius desire to haue spoken with you, eight houres past. In deede within this two houres

sauyng

yng your worshippes, he hath taken a
gation, whiche hath caste suche ayre a-
ade, that I was not able to abide in the
mber, I had forgotten my perfumes, to
ke all well against your commyng.

Auarus.

What thinke you of hym, shall he escape
o? Who is with hym? I praie you tell
, and my brother Ambodexter.

Crispine.

None but doctor Tocrub, whiche also de-
your absence, because he hath hym in
e: and trust to make hym slepe after his
e of rest, and to morow take your plea-
e with hym.

Auarus.

Fare ye well: wée haue drawen and in-
sted his bookes, commende vs to maister
our: it were a good pastyme, to take the
eclothe from his Mule, for two or thrée
oers in pastyme.

Ambodexter.

had rather haue the Mule.

Auarus.

What the deuill doeth this doctor here?
his purgyng wer not, we would clense
erpulse with our resettes, that whiche
uld serue our tourne well enough, by

sweete saint Laurence.

Ambodexter.

I warraunt you, the doctour doeth mak worke for vs both: we shall bryng our ma ters to passe in good tyme, take no ca manne for the matter, wee will preuen the doctour to morowe, when he comme hether with a present, and bryng him son pretie thynges, wherein Antonie delitet we shall finde suche a meanes to perswa with hym by little and little, to bee erec tours of his will, accordyng to his olde p mise. Further, he will take it kindely, th we doe claime kindred on hym by his m thers side, whiche was a kinde harted w man, and full of meritrix, ha, ha, ha. S was in deede of those qualities, her sonne like the mother, as seemeth by one in t house, like Cowe, like Calfe.

Auarus.

I feare that damosell will marre altog ther: she doeth rule the rost, she weares t keies Ye cã neuer haue her out of his sig yet Reinolde his man thinketh hymself, better estimatiõ with her, then his maste

Ambodexter.

The last yere I counterfected a sicken of purpose, as I can when I lust, I fram

y Phisition to my phantasie, on maister
ilemob, no manne thought that I should
ue liued twoo daies, when I was alone,
aughed. You remember whom I made
yne Executour, euen Antonius, I then
ouisentlie by three thynges, did foresee
is tyme and cause. The firste was, his
eate surfettes in banquetting: the second
watchyng at Chesse, and Cardes, the
irde you knowe what, Venus, Venus,
od wote.

Auarus.

Well, well, be as maie be is no banning:
oe feare many thynges. Firste, the me-
ines maie chaunce recouer hym, then
ll we haue nothyng. Well, Reinold and
damosell be euer in presence, & watche
m: she cheares her maister with a louing
ntenaunce. Reinolde saies, that he hath
n true seruice a longe tyme. &c. Well, I
ell an other padde in the Strawe: when
his is doen, the curate is a craftie knaue
ll can he perswade, and rehearse Gods
ngeaunce, threates, and plagues, by exã-
s moste fearefull, like thonderbotes, de-
ibing the scaldyng house of hell, ve, ve, ve
th the storye of Diues and pauper, and the
e of iudgement, readyng the Homelie of

death, cryng out, all is but vanitée, van… for
and veration of mynde, damnation, ere… of
repentaunce, and true confession from… rat…
harte, and restitution of wzonges, he … rdes
kepe a stirre, and bzyng our cosin into a… ll p…
les Paradise. It is he that will raise vp… omr…
the beggers in the toune: Ye will crie, g… ue
with your owne hande, for to daie you… ag…
a man, to morowe earth and ashes, Din… th…
helpe not in this case.

Ambodexter.

A craftie villaine.

First, let vs be sober, and séeme to be… ru…
rowfull for him, desiryng nothing but o… lea
ly his life. If he stand in great daunger,…
doctor shall haue his leaue, and tary no l…
ger with hym, in whom I thinke he h…
no hope to recouer, let hym be well rew…
ded. Secondlie, let Reinolde bee sente i…
the Countrie, to the debitours for mon…
tell hym, it shall turne to his greate pro…
and how his maister doeth intende to t…
hym as his sonne, and will truste none…
onely hym, to fetche the money in the t…
trée. Thirdlie, I will seme to phantasie…
minion, wishyng her to bee my wife, all…
gyng what brokē slepes she hath caused…
to haue, and the causes of my commyng…
ther onely for her staie. Then I will p…

e for the keies of the greate blacke cheſt,
o of the ſteele caſket. Fourthlie, maiſter
rate ſhalbe gently ſaluted with a Bar-
rdes blowe, we will commende him, we
ll praie with hym, and alſo receiue the
mmunion with our couſin, that he maie
ue a good opinion in vs, and deliuer hym
agge with fiue pounde in pence, to giue
the poore, in whoſe abſence, peraduẽture
r Scribe and wee ſhall frame the wille:
ow like you this practiſe? If this will not
rue, I haue a ſhift of diſcant in ſtore, that
learned in Bloſomes Inne.

Auarus.

The Deuill take altogether, ſo that we
d the golde, practiſe this I praie you: you
ue a good witte, by my trothe I could not
eape all this night for this matter, if you
ere not, I could doe nothyng, but ſtande
ke a ſhœpe. Oh his good bolde couſin, that
hat, that.

Ambodexter.

I warrant you, I haue had long experi-
nce in this trade, euery where within this
ealme, I can doe the like with the helpe of
Periurus, whiche is a verie good pen man, Pettie log-
loaſe and honeſte, he writeth ſondrie han- gers. fitte for
es, and is a liuely grauer of Seales hym the Pillerie.

self, also he is a kinde harted felowe: for
will not sticke to lende his freinde an o
if neede doe require.

Auarus.

The worlde is full of starkyng holes, m
maie skant knowe how to trust men no
a daies, but for the good reporte that I d
heare of this honest felowe, I will bee gl
to haue his acquaintaunce. I knewe diue
of his kinsmen thirtie yeres ago: God ha
mercie of all Christian soules, it was the
a merie worlde, and will neuer bee so goo
againe, vntill this Gospellyng Preacher
haue a sweatyng sickenes in Smithfield
and their Bible burnte, well, would som
wer at libertie for their sakes. Well, wel

Ambodexter.

Oh I doe remember that reuerent mo
tified father, that holie man bishop Bons
that blessed catholike confessour of Rome
if he were againe at libertie, he would no
dallie to mocke theim, but trimelie would
roste these felowes, and after burne them;
you knowe his workmanship verie well,
a godlie man.

Auarus.

Ye is my cousin germaine, and Periurus
that honeste fellowe, was his doye, and
brought

ought vp with him in his youth and your
raundfather did penne his Prologue, in
e booke called De vera obediencia, when
thei laughed merilie, saiyng: thei had ra-
er put to their handes, then either their
ddes, or hartes, wise men, wise men, by
inct Lambarte.

Honest fel-
lowes.

Ambodexter.

Yea, suche wisemen will serue the tyme
rudenter agere, and be as wise as serpen-
s, and simple as Doues.

Auarus.

To haue the nature of a Serpent, I will
ande with them: but beshrowe my harte
I would be as simple as a Doue, but ra-
her as my good Lorde Boner. Quasi Leo
ugiens querens quem deuoret. And thus he
would expounde that texte, whiche muste
aue suche a glose vpon it.

As gentle as
a Lion.

Amb dexter.

I am alone vppon gloses, I haue arte in
lore to Sophist. I was brought vp. iij. yere
with a Frier of mont Pilier, he taught me
how to handle prosa, obscurum, inordinatū,
and barbarum, with genus and species: full
well I can handle the matter, bothe pro
and contra Commonly these are the figu-
res, and serue well to my purpose, as Em-

Gloses.

gma, proœmiæ, ironię, farcasimus, antephr
sis, & chatientismus, I haue many rottē r
les, which doe serue for the purpose: I lea
ned theim at Louen, thei are written in a
old barbarous booke. Whē we are at mo
leasure, I will shewe thee all my cunnyn
my gaines and profites. Now lette vs co
ferre bothe together this after noone, abo
our matters.

Auarus.

A good com-paignie. Contēted in that case, as for termes an
trickes in Logike, I forse not of them, th
will paie for no horse bread: it is golde th
maketh a gladde harte. He deserueth reu
rence and rule, that hath it and kept it: go
let vs dine together, and sende for our fren
des, Rapax, Capax, and Tenax, to keepe v
compaignie an howre or twoo, for thei ar
good fellowes, thei haue kindred through
out all Englande.

Ambodexter.

Agréed. I like their companie very well,
thei are my frendes, and kinde harted men.

Auarus.

And more also, go let vs departe, and not
be seen muche together abroade, standyng
in counsaile; because our matters are not
curraunt, but it shalbe shortly, there are so
many

ny of the kindred.

Medicus.

Crispinus, where haue you been so long? thoughte it a yere since your departure, t I haue shortned the time, in beholding is pitifull picture of Lucrecia, & this fear- l siege of Pauie: But this Mappe of the scriptiõ of Terra florida in America, hath ioyled me, there the golde and precious nes, and Balmes are so plentifull, siluer d spice are nothyng with them, no labor in that land, long life thei haue: one thing ere is, which liketh me not emong them.

Crispine.

What is that maister Doctour?

Medicus.

Thei haue neuer sickenesse vntill death e come: therefore there is no good dwel- ng for vs in suche a lande. Further, it is ied, that thei haue no debate, nor strief in eir common wealthes.

Crispine.

Marie then it is as vnprofitable for La- iers, as for Phisicians, I truste wee shall euer be in that case, in this our countrie.

Medicus.

God defende vs from suche a Common ealthe, it would marre altogether. Now

let vs goe to the chamber dowze, and se how the wozlde goeth with maister Antonius, and take our Phlebothomer with vs, to let hym bloud.

Crispine.

I will waite on your maisterships.

Medicus.

Howe dooe you good Maister Antonius, haue you taken any rest, since I was with you?

Antonius.

A dreadfull case.

No mozemaister Doctour, then if I had been laied on hote coales. Oh sir, there was neuer manne in suche a case, as I am in. I haue had moste fearfull dreames of theues to robbe me: me thought I was in the top of a high Tower, telling of money, and sodainlie there came an yearthquake, and shooke the Tower in peeces, and caste me doune vpon weapons all bloodie, whiche a great nomber of Mozians had in their handes, from them I fell in the fire, which was like highe mountaines aboute me, where as was muche noise, and a cruell battaile. I did see there many of myne olde acquaintaunce, whiche sometyme were of greate honour, bothe men Spirituall and Temporall, and the Pope hym self, with many

of

f his frendes. Thei wer in extreme wret-
hednesse, and sore handled of fearfull mon-
sters, and wormes gnawyng vppon their
breastes, vppon whom was written: Con-
science hath accused me, and hell deuoured
me, Ve, ve, ve, and thus I am tossed to and
fro, alas what shall I doe. Also I did heare
many ragged and sicke people, crie venge-
aunce on me: and men in prison also, that
said I had vndoen them, to inriche my self,
Oh good God.

A troubled conscience.

Crispine.

Sir, I praie you let me herke in your eare.

Medicus.

What is the matter?

Crispine.

I will departe: his talke doeth so muche
trouble me, me thinke he dooeth wounde
my conscience. Also, I will home, and caste
awaie a greate nomber of rotten drugges,
wherewith I haue gotten muche money,
and deceiuyng the people, God forgiue me.

Medicus.

The vicar of S. Fooles bee your ghostlie
father, are you so wise? tary still with me,
let hym paie for your rotten drugges, for I
haue saie to you, that he is almoste rotten
already hymself: me thinke your conscience

is

is to muche spiced with sodaine deuotion.

Antonius.

What meane you maister doctor, to whisper in the Apothicaries eare?

Medicus.

Nothyng sir, but I haue appointed at what tyme that you should receiue youre Clister, and how your Ptisante should bee made: and in what order that your frõtaries should bee applied to your forehed, to cause you to sleape quietly. These dreames are nothyng, but proceading of the aboundance of choler, or els some fearfull affection, you are hote and drie: also the time is very hote the Sunne is now. 20. degræs in Leo, the Dogge daies are to be obserued. Notwithstandyng, feare nothyng, I warraunt you, life for life, discomfort not your self, a man or a Mouse.

Antonius.

You are a merie gentlemanne, doe your pleasure with me, I will put my self into your handes, I tell you: hold, here is twentie olde Angels, that did see no Sonne this ten yere. Your Pothicarie shalbe well considered, he semeth to be an honest man, and a cunnyng fellowe: let hym sette vp all the boxes and glasses in the windowe, and put

on his bonette, and sit doune there.

Medicus.

What meane you sir, I praie you remẽber your self: So God helpe me, you are to blame: well, I will not contrary you. My chief desire is to helpe you, without the respecte of money or gold, or other of your cõmoditie. Crispine, set the boxes in the window: and you Sorgian, prepare your lace, staffe, and launce, with your vnce besselles that I maie consider his bloud, in order and due quantitie, for hether vnto he is but in the augmentyng of his Feuer. Further, he had no fitte this ten howers, let hym bloud by little and little, and although he doe fall into Lipothimion, it is no matter, let hym bloudde, vntill it partly doe chaunge into a good colour. Oh lorde, how might you liue? If this bloud should haue remained any lõger, did you euer see the like? What a good harte he hath, the worst is past, this would haue been a greate sore, or Apostumation; stoppe vp the veine, a Gods name.

Master wise

Wise.

I did neuer see the like, but once whereas your maistership did a greate cure, vpon a noble man, as I haue doen many, I thãk God and my cunnyng.

Medicus.

Medicus.

A great losse

Oh are you aduised of that M. Wise, h
is a good friende of myne, I haue twent
pounde yerely of hym. He sente me a fatt
Bucke vpon mondaie last, and gaue me m
Mule also, with a veluet foote clothe, he
well learned: he hath red the Apocalips.

Wise.

Sir, when you sent me home, I left you
Mule standyng at the doore, but as I retur
ned, I mette a Lackey clothed in Dreng
Taunie, and White, with a paire of ban
tanned legges, and a blewe night cap, wit
a plume of Fethers ridyng on him, as fast
as he might gallop.

Medicus.

Oh the passion of Christ, my mule is sto
len, I will hence, I had rather lose. xx. li. I
will tary no longer: my Mule, I will teach
hym to ride on my Mule, I warrant hym.

Wise.

Sir, he needeth no teachyng, he can ride
well, I warrante you, I heard hym saie to
a yonge man with a long cloke, lined with
yellowe, that his maister sent hym to cary
a letter, to a Marchaunte Venterer, that
was crossailed into Terra Florida.

Medicus.

Cing

Giue me my goune, fare ye well maister
ntonius: as euill lucke as euer I had in al
y life, my manne is playyng the knaue
hile my Mule is stolen.

Antonius.

I had thought the losse of your frende, and
your Mule, had not been bothe a like to
ou. What for.xx.li I will paie it double:
e knaue shall not escape, Wise hath take
ood markes vpon him. I wil sende to eue-
y Warde, blinde lane, Innes, Woodes,
nd fieldes, after the villaine. I will take
e matter on me, because you come to me
gently: quiet your self, sit downe againe
the chaire, I were cast awaie, if you wer
one, good maister doctour Tocrub.

Medicus.

I care not so muche for the mule, but that
e gentleman will take muche vnkinde-
esse, and thinke I should sette light by his
ifte, and the Ruffians will laugh me to
korne, when thei knowe how I am han-
eled of the knaue boye. Well, I am con-
ented with your offer, I praie you beware
ou slepe not: You shall suppe the thinne
rothe of a Chicken by and by, made with
he fower greate colde seedes, and Cordiall
earbes. Crispine, I praie you make the
brothe

brothe in some stone or siluer vessell, Co
per or Braslle are not good for Maister A
tonius: suche vessels are lepzous.

Antonius.

If you will haue it made of gold, you sh
I haue plentie, plentie.

Medicus.

Wee shall make shifte with other thy
ges: golde shall serue to deaurate or gil
your losenges, electuaries, and Manus ch
sti withall.

Antonius.

Contented, so that it maketh on my si
whatsoeuer it bee. But me thinke I fee
slepe approchyng, what shall I doe?

Antonius.

Drawe the Curtaines, open the luket
the windowe: set Sallowes about the be
besprinkled with vineger and rose wate
Take of that hote mantle, let his head an
shulders bee bolstered vp, lye not on your
backe leane towardes this side, let vs talk
together as frendes, why are you so heau
and yearthlike. God, your colour is altered

Antonius.

A question. I must nedes, I was made of yearth, bu
where is the earth placed, of whiche I wa
made, and of what fashion is it, although I
am

m of theſame, yet doe I ſtande in doubte
f the matter.

Medicus.

The earth is moſte heauie, and can be in
o place, but in the middeſt of heauen, not
noueable, but round, and hangeth continu-
lly: aboute the whiche are the landes and
oũtries of the worlde ſited, which Ariſto-
le doeth call medium terrę, medium mundi. Ariſtot. de cœ-
lo & mundo.

Auarus.

Are there not bodies, whiche are called
imple: I haue heard ſaie ſo?

Medicus.

Yes forſoth, thoſe are the fower, the fire
ote and drie, the ayre hote and moiſte, the
ater cold and moiſte, the yearth cold and
ie, and theſe are called the Elementes. The fower Elementes.

Antonius.

Are there not bodies called mixed: what
re thei?

Medicus.

Animalia: as man, beaſt, fiſhe, foule, and
wormes: Vegetabilia, as herbe, graſſe, and
Trees: and Mineralia, thynges vnder the
earth, as metalles, in the laſte matter I
m verie connyng. Mixed bodies.

Antonius.

Lorde, how is this worlde ſtaied?

Medicus.

The two Poles Artions, and Artartic South and North are the extreme limit about whom the whole frame of heauen wrapped, and is called Axie cœli.

Antonius.

Men saieth, that certaine starres doe g uerne the thinges, beneth here in yearth.

Medicus.

Thei doe so in deede, as it is well proue when as the Sunne and Moone doe ent into any of their circles, in those greate b dies, then our little bodies in earth, do fæ the goodnes or euilnesse of them, as Ari Leo, and Sagittarius, are hote, drie, and bi ter, Cholerike, and are gouernyng hot a drie thinges, and this is called the fierie t plicitie. The seconde triplicitie, is of ay hote and moiste, Sanguine, sweete, and d gouerne Sanguine people. An other tripl citie is of water, colde and moiste, Flegma tike, hauyng the gouernment of cold raw bodies. The laste is the yearth, the moth of all thinges, colde and drie, Melancholie.

Antonius.

What doe the knowledge of these thyn ges profite to Phisicke, I praie you tel me

Medicus.

Moste

ooste chiefly: for where as the Philoso-
er doe leaue, there the Phisition doe be-
n. That is, he must be first a good naturall
hilosopher, he must haue the knowledge
tymes and seasons, and bee acquainted
ith complexions of men, obseruyng the
ture of thynges, and the climates vnder
auen, with the course of the Sunne,
one, and Starres, ayre, and diet. &c.

A greate matter.

Antonius.

I praie you, is there a soule in man?

Medicus.

Yes forsothe.

Antonius.

Why then, there must nedes be a grea-
r thing, as the cause of euery liuyng soule
hich I take to be God, whiche hath made
l thynges: and when you and I talked to-
ther, you semed that, Non est deus.

God.

Medicus.

I professed to followe Aristotle, but my
eaning was, that I credite not the Bible
atters, I am no Diuine, I finde no rea-
ns there for my tourne: thei are to harde
ynges for me, I commende them to Dar-
el and Duns. &c.

Antonius.

Why, doeth Aristotle shewe any better

reasons, then is in the Bible? Then I p
you: what is the power of the soule?

Medicus.

The three powers of the soule.

In the soule, saieth Aristotle, in his b
of Ethiques, he hath three sonderie powe
The one is named vegitable, in which
uery man taketh part with herbes, tre
and plantes. The seconde part of the so
is named sensible: in this parte manne
beaste, are bothe a like in mouyng. &c. T
thirde parte is more, whiche is rationall
hauyng reason. And this parte of reaso
hath bothe acte to do well, and power to
euill. And these two are called Intellect
whiche learneth, descerneth, and iudgeth
euery thyng that maie be seen, felt, hea
or vnderstanded: but the power vnreaso
ble, as sodaine ragyng, criyng. &c. is ascrib
vnto the Lion, Horse, Hogge. &c. Yow l
you this maner of talke, yet here is no s
pture, but Aristotle, I assure you.

Antonius.

Then it should appeare, that the sou
hath vertues: how many I praie you?

Medicus.

The first vertue is called Intellectual, f
whiche springeth wisedome, Science, a
prudence. And the seconde is called moral
which

iche is the mother of many good thyn-
:as chastitie, liberalitie, humanitie, and
d maners.

Antonius.

What is the cause of these two vertues
the soule?

Medicus.

The vertue Intellectuall engẽdreth, and
nourished by learnyng of good tutours,
d men of experience, or readyng of good
es of Philosophie: which is a secret ver-
e in the soule. And also the morall com-
eth by good custome, and not by nature:
f one manne had two soonnes, the one
ught vp in keepyng cattell, the other in Example.
ely learnyng good lessons, although na-
e did frame their bodies like in shape,
t thei should not bee like in conditions:
rall prouideth, that naturall thynges in
em bothe, can not be moued by contrarie
stome. For stones naturally, though thei
cast neuer so high by arte, yet must thei
turally fall doune againe. Euen so of fire
yng driuen doune, yet it will cast his fla-
es vpwarde, so vertue is not in vs by na-
re, but onely by power to receiue theim,
2 euery thing that is in vs by nature: first
is by power, and after commeth to act, as

A good note. it commeth to the senses of mankinde, s
none can deny, but first man hath powe
heare, see, feele. &c. So the power doeth p
uent, and cometh before the acte in natu

Antonius.

Then if power goeth before the act, th
a man is called honeste, good, or chaste,
fore: either honestie, goodnesse, or chasti
appeareth in hym.

Medicus.

In thynges morall, euermore the a
goeth before the power. An exãple: a sch
maister is called a teacher, because of
learnyng, whiche is the worke goyng
fore the power. And the cause of a good m
is his good workes: and so of the euil, whe
worke is either dronkennesse, adulter
theste &c. thei make hym euill.

Antonius.

Then it should appeare, that this thy
called actus, or worke, bringeth vertue a
vice in man.

Medicus.

What els, doeth not every man that
neth eate? But if he eate to muche, or to l
tle, doeth it not bryng sickneste? Euen so
to muche labour, or idleneste, of to much
boldneste, or cowardneste, are not these a
te

vicious and euill? And dooeth not one
eane moderate theim bothe? Extreames
e euer hurtfull.

Antonius.

What remedie then, I pzaie you?

Medicus.

Nothyng is better then a meane, called
mperaunce, whiche is gouerned by Pzu- Temperance
ce, whiche is euer content betwene both
nd reioyseth in it.

Antonius.

So then, if a man fell into extreame ad-
ersitie, and sustaine it pacientlyin his sic- Aduersitie.
eneese, pouertie, oz cause of griefe, call you
his a meane, oz no?

Medicus.

In euery woozke oz sufferyng, there is
leasure, oz displeasure. If a man ds reioyce
n trouble, in chastitie, in bearyng of cruell Pzudence.
woozdes, oz slaunder, thesame is a pzudent
man, and his sufferyng maketh it a meane
o hym: But other men that are chastised,
nd will suffer outwardly, and it greeueth
heim in so doyng, thesame is vicious, and
acketh meane, oz pzudence.

Antonius.

Hath the soule any delites in her, oz no?

Medicus.

Profite. Yes truely, in three thynges. The firste profitable, whereof springeth housbandrie to nourishe the yearth, as also Phisicke to help the bodie, knighthod to go to battel. &c.

Pleasure. The seconde is delectable, as takyng pleasure in thinges doen, whiche is chiefly nourished of the soule, in whiche consisteth all the pleasures of the worlde.

Vertue. The thirde is called good, that is, to be verteous, louyng, sober, paciēt, and also to the soule or minde, are enioyned, habite, power, and passion.

Antonius.

Haue yong children the soule in all poinctes, as women haue, or no, in operation, or election?

Medicus.

Aristotle saieth: that operatiō of the will of the soule, is common to children, but the election or choice, be not in them to will.

Antonius.

What is will in the soule?

Medicus.

The will is the intent, but election is the antecedent to the intent, for election goeth before operation or worke, and the worke doeth folowe thesame, as doyng of thinges, buiyng, sellyng, and all the artes and sciences, are so to be considered. First, by electi-

on,

, then by operation, as by arte I do proue bu to haue the pestilence, experience hath ught me, whiche yonge children can not nowe: as Grammer, Rhetoricke, Musick, hilicke, before thei haue learned them, or egon with their principles. First election, then operation.

Antonius.

Now I will stop, and laie a strawe, and men as yet no more of the matters of the ule, but onely of the bodie, and namely in is poincte of the Pestilence. What is the use of the same, good maister doctour? Pestilence.

Medicus.

That whiche we do se, we do testifie, and at whiche we doe testifie, is true. Therore, no man ought in matters, whiche apertaineth to the estate of life, to write fales or lyes, but that whiche is of great authoritie, and of good experience. The Pestilent feuer, saieth Hypocrates, is in twoo artes considered: the first is common to every manne, by the corruption of the ayre. The secõd is priuate, or particuler to some men, through euill diete, repletion, whiche bringeth putrifaction, and finally, mortification. And Galen in the differences of Fevers, doeth affirme thesame, saiyng: Vnam rem viciatum ac putridum, alterã homo- The cause of the Pestilẽce. Hypocrates de flatibus. Galen, lib. i. De differentius Feb. cap. 5.

ree corporis virioso victu colectos, & ad p
trescendum paratos. Auicen also, Tract
quartus de febribus pestilentialibus. Capi
When there doeth come a sodaine alter
tion, or chaunge in the qualitie of wate
from cold to heate, or transmutation fro
sweetenesse to stinke, as it chaunceth
waters, through corrupted mixture of p
trified vapours, infecting bothe ayre an
water, which of their owne simplicitie a
cleane, but through euill mixture are po
soned: or when stronge windes doe carr
pestilente fume or vapours, from stinkin
places, to the cleane partes, as bodies dea
of the Plague, vnburied: Or mortalitie
battaile, death of cattell, rotten Fenne
cõming sodainly by the impression of air
creeping to the harte, corrupting the sp
rites, this is a dispersed Pestilence, by th
inspiration of the ayre. Also by repletion
Venus, Bathing, or opening the poures
rotten foode, fruite, muche wine, or immo
derate labour, or the tyme beyng hotte an
moiste. These are greate causes.

Ætius de re-
medica lib. v.
Paulus libri. ii.

Rasis in lib. de
pest.
Gale lib i.
De differ.
re. co-

Antonius.

At what tyme of the yere, doeth the Pe
stilence caste forthe her poison?

Medicus.

In the tyme of Harueſt, ſaieth Hypocra- Hyp. apho. xix.
es, are moſte ſharpe and deadly ſickneſſes,
ut leſſe daunger in the Spryng tyme: and
n the tyme of ſundrie chaunge of windes,
hen the weather is hotte and moiſte.

Antonius.

To what perſones, I praie you, doeth
he Peſtilence come?

Medicus.

Moſte chiefly to theim, vnder the place
nfected, then to ſluttiſhe beaſtly people,
hat kæpe their houſes and lodgynges vn-
eane, their meate, drinke, and clothyng
oſte noiſome, their labour and trauaile
nmoderate, or to theim whiche lacke pro-
dent wiſedome, to preuente the ſame by
ood diete, ayre, medicine. &c. Or to the bo-
ies hotte and moiſte. And theſe bodies doe
nfect other cleane bodies, and wheras ma-
y people doe dwell on heapes together, as
uecen ſaieth: Et communicat multitudine
ominum. &c. Fen. i. Tract. iiii.

Antonius.

By what ſigne or token is this perilous
lague, or ſtripe of the peſtilence beſt kno-
en emong the Phiſitions. Goe not about
he buſhe with ſubtile wordes, but plainly
peak the truth to me, being in this fearfull
daunger,

daũger,as you do well knowe that I am in.

Medicus.

Causes and signes of pestilence.

The signes are moste manifeste, which are the starres rũnyng course,or rase,after their causes. Of the most fearfull Eclipses of the Sunne and Moone, those heauenly bodies are manifest signes of the pestilence emong men,and the starres cadente in the beginnyng of Harueste,or in the moneth of September, or muche Southe Winde,or Easte winde in the Canicular daies, with stormes and cloudes, and verie colde nightes, and extreame hotte daies, and much chaunge of weather in a little time,or when birdes doe forsake their egges,flies or thinges bredyng vnder the ground,doe flie bigby swarmes into the ayre, or death of fish or cattell,or any dearth goyng before,these are the signes of the Pestilence,and euident presages of the same.

Antonius.

These are good signes generall,but particuler,but what manifest tokens do signifie the Plague or Pestilence, in a mannes owne proper bodie.

Medicus.

Ruff auicto fatetur. Actius.

Thei whiche are smitten with this stroke or plague,are not so open in the spirites,as

in

n other ſickneſſes are, but ſtraite winded, hei do ſwone and vomite yellowe cholour, welled in the ſtomacke with muche pain, eaking forth with ſtinking ſweate. The treme partes very cold, but the internall artes, boiling with heate, and burning, no eſt, bloud diſtillyng from the noſe: Urine mwhat watrie, and ſomtyme thick with incke, ſometyme of colour yellowe, ſome- yme blacke, ſcaldyng of the tonge, ozdure noſte ſtinckyng, with red eyen, cozrupted outhe with blackneſſe, quicke pulſe and epe, but weake, headache, altered voice, ſſe of memozie, ſometyme with ragyng ſtrong people. Theſe and ſuche like are e manifeſte ſignes, howe the harte hath awen the venome to it, by attraction of e ayze: by the inſpiration of the arters to e harte, and ſo confirmyng it to bee the erilous feuer peſtilentiall. This is moſte ue: of this commeth foule bubo,, antaxis, nd Carbuncles, Sozes, thzough putrifac- on, as Galen ſaieth: i. iii. De preſage, Aui- n. Fe. i. tract. iii. Galen. lib. i. De Diffe. capi. i. Et Raſis de conſtitutione peſtilentiæ ad anſorem. Alſo this feuer is ſcant to be re- uered, and almoſte paſt help, when theſe ymptomatas doe appere, as Galen ſaieth.

Cap. 95. li. 5. Paulus libr. i. capi. 35.

iii. De

iii. De præsage ex pul. qua propter neq; ho curare tentandum erit.

Antonius.

You haue declared vnto me a fearfull ta of the Plague, whereof a thousandes hau and shal die: a pitifull case how it commet emong people sodainly, euen as you hau shewed, the cause primatiue in the ayr The antecedēt, when thesame ayre is dr wen into the harte, by attraction of the a ters: The coniuncte, when it with boily heat, doeth chaunge by putrifaction natu into the worse part, and almoste paste cu of any Phisition, when it is come to th point, as I gather by your late talke, whi doeth put me in great feare of my life. B I will comen with you for others, whic are not infected, howe maie thei bee mo sasly defended, maister doctour?

Primatiue Antecedent Coniuncte. Causes of the Pestilence.

Medicus.

Would you faine knowe? Surely I w declare thee, the beste defence that I can will hide nothyng. First of all, let all me women, and childzen auoide out of the ci ayre, into a good soile: and then, accordy to their age, strēgth of nature, and compl xion, let euery one of them, with some g medicine, drawe from the bodie, superfl

Good aire.

Gal de ter. i. ad Pito. capit. 16. Paul. lib. Cap. 36. Aui. de preser. a peste. seu a tract. 4.

s moisture, and diminishe humour hote
d drie, and vse the regimente of diete to
yng, sharped with vineger, or tart thyn-
s, and lesser meates, not so muche wine,
thei haue vsed in custome, neither Po-
ge, Milke, vnripe fruites: hotte Spices,
ates or Honie, or sweete meates, wine
th Suger are not tollerable. No anger,
perturbations of the mynde, specially
e passion called feare: for that doe drawe
e spirites and blood inwardes to the hart,
d is a very meane to receiue this plague.
either vse actes veneroas, nor bathyng,
her with Fume, stoue, or warme water
r this cause): thei all doe open the pores
the bodie, neither quaffyng, or muche
nkyng: Euen so thirste or drinesse is not
llerable, or immoderate exercise or la-
ur, specially after meate: Musicke is good
this case, and pleasant tales, and to haue
e meates well sauced with cleane sharpe
neger. Forget not to kepe the chamber,
d clothyng cleane, no Druuies at hande, a
te fire with perfumes in the morning.
ifte the lodgyng often tyme, and close in
e Southeaste windowes, specially in the
me of mistes, cloudes, and windes. And
s to smell vpon some pleasaunt perfume,

Rasis ad Almon. lib. de. pest. cap. 2.

Troble of mynd or feare.

A godly rule against the Plague.

A good medicine for the sore.

and

Note also that Clisters are good, before the openyng of veines.

and to bee letten bloud, a little at once, a to take Pilles Contra pestem: that is a p̄seruatiue against the plague.

Antonius.

These are good rules, and happie are t that doe wisely obserue them in time, pl and maner accordingly: but if one bee ne lie infected, what remedie then, as whe man is sicke, and the sore appereth not.

Medicus.

Libri Epid. Sect. ii. Aph. iiii

A commyng for the like a Bubos, are gnes of those partes, from whiche thei swell: as example, in the left side, head, n flanckes. &c. But often tymes the Pla sore will not appere, the very cause is t Nature is to weake, and the poison of infection to strong, that it can not be ex led, and this is moste perilous of all, w such a cruell conquerour doeth rain wi in the harte, the p̄incipall part of life, n possessed with death. The causes of th I haue declared before with signes to same. Not withstandyng, cōsider two th ges: first, whether it is in bodies Sangu and Cholerike, or theim whiche are Fl matike, or Melancholie, or not. The fi two, bloud is the cause: the seconde tw aboundaunce of euill humours. There

Consider two speciall thynges.

blood, whereas it hath the victorie, and rge whereas other humours hath predo- nation, or chief rule, in some men, that ne verie stronge bodies, first purge, then bloud. Note this, that what side be infe- d, let blood on that side: if it be aboue the ode, open Cephalica: if it be vnder the ar- es, Basilica, or harte veine: if it be aboute e throte, then open Melleola, about the nkes, bealie, legges, &c. open Iecoriaria: if et are verie weake or yong, then boryng good to the necke, shoulders backe, and ghes if the stomacke bee full, then with eede vomet and these thynges drawe the nome from the hearte, and remoue the ison.

Auicen. Curati febri pesti. lib. iiij. Fen. i. tract. iiij.

Leo. Actus de medendi mor. Libri. iiij.

Antonius.

This is good in the cure of the Pestilence, I dooe praise this blood lettyng verie ell, in the beginnyng of the sickenesse.

Medicus.

Blood must bee letten in the beginnyng the sickenesse: for example, like as a pot clensed of the scumme or fome, in the be- nnyng, when it plaieth on the fire and ereby the liquour is cleansed within the tte: euen so, blood lettyng and pilles, doe lpe and cleanse the Pestilence, when it

Example.

Who maie not bee letten blood.

beginneth firste to boile within the bod
Howbeit, certaine people maie not blee
as women whiche haue their times abou
dauntlie: or menne hauing flare of the
morroides, children verie young, or peop
weake and aged.

Antonius.

I praie you, what quantitie of blood m
be letten?

Medicus.

Quantitie of blood letten.

Forsoth fower vnces, or little more a
must be doen euery moneth, sometyme
the Median, sometyme in the Basilica. &c
And not to slepe after thesame, daring
seuen, or eight howers.

Antonius.

What Pilles doos you vse againste t
Plague.

Medicus.

Ruff. contra. Pest. Auic. lib. 4. Fen. i. tra. 4. Paul. li. 2. ca. 36

The beste Pilles generallie vnder h
uen, and is thus made: take the beste Y
lowe Aloes two vnces, Myrrhe and Sa
fron, of eche one vnce, beate them toget
in a Morter a good while, putte in a lit
sweete wine, then rolle it vp, and of t
make fiue Pilles, or seuen of one dragm
whereof take euerie daie next your hart
a Scruple or more, it will expulse the Y

silenc

ilence that daie. &c.

Antonius.

Haue you anie good potion in store for
he Pestilence: to be dronke a Morninges,
when the Pilles are not taken.

Medicus.

None better then this: take Theriaca, of
he making of Andromachus. y. Scruples
which is a Triacle incomperable, passyng
gainste bothe poison and Pestilence, and
he Antridotari of Mithridatis. 1. Scruple,
bole Armoniacke prepared, half a Scruple
nd of the water of distilled Roses, Scabi-
ous and Bugloss, of eche one vnce minge-
gled together: but this Medicine muste be
had of Crispine, or one of his companions,
which vse no rotten ware.

Gal. lib. 9. de simplic.

Fuch. de med. morbis. libr. 4.

Antonius.

Haue you any good pouder?

Medicus.

One better, I assure you, then a kinges
raunsome, and thus it must be made: take
the leaues of Dictamnus, and the rootes of
Turmentill, of Pimpernell, of Sedual, of
Gentian, of Betonie, of eche halfe an vnce
bole Armoniackle prepared an vnce, Terra
sigillata. iy. dragmes, fine Aloes & Myrhe
of eche halfe an vnce, Safron a dragme,

Mastick .ij. dragmes: beate theim together finely and searsed, this is the pouder. Of this must a dragme be dronke in .iiij. oz. vi. sponfull of Rose oz Sorel water, whē danger approacheth, oz in the tyme of danger.

Antonius.

These ar strōg things foz many weke stomakes, is there any other holsom thinges?

Medicus.

The sirroppes of Violettes, of Sorell, of Endiue, of sower Limondes, of eche like, mingled with Burrage water, and a Ptisane made of barlie, mingled together, is verie holsome to drinke, put in the pouder of bole Armoniack, whiche is of a singuler vertue to coole: foz Galen did help thousãdes at Rome with the same Bole, and the Theriaca mingled together, in a greate pestilence, but in the pestilence tyme, one beyng infected therewith, let hym sweate by warme thinges, as hot tiles. &c. and let not the pacient eate, sleepe, oz drinke, and eate light meates, as Yenne, Capon, Cheken, Partriche, eating often, and little at ones, with sause, made sharpe of venegar, Dringes, sharpe Limondes, oz Sorel, and in the first day of the sickenes, that the pacient be kept from sleepe, by talkyng, sprinklyng of swete

swete water, rubbyng of the bodie, as nose eares, of softe pullyng of the heares, as thei maie be suffered, or a Sponge dipped in Vineger, applied to the nose: and if vehement vrinesse, or heate dooeth approache, then drinke the Syruppes laste rehearsed, and haue the chamber cleane kepte, and also parfumed fower tymes of the daie, beware of stincke, let the persumes bee made with Olibanum, Mastike, wood of Aloes, Benjamin, Storax, Laudanum, Cloues, Juniper, or suche like, and sprincle all the chamber about with vineger: roses in the windowes, or greene braunches of Sallowe, or of Quinces, are good, sprinkeled with Rose water and Vineger.

Antonius.

I haue heard saie, that Garlike and newe Ale, shoulde be good for the Plague.

Medicus.

You doe saie truthe, Garlike is good for to bryng it, but not against it, it is so hotte, and hath power attractiue, and that is verie euill, and a meane, to bryng the plague: so are Onions, Leekes, Rocket, Radishe, and suche baggage, which are solde about, in euerie streate in Plague tyme, as meanes for to bring the same, it is pitty to suffer

Good observations.

suche thinges. Furder, the multitudes of infected people emong the whole, infecting them, or wearyng the apparell of the dedde bodies of the Pestilence, whiche should be burned: for it is like a fire, whã it hath gotten the victorie, and can not bee quenched. Priueis, filthie houses, gutter, chanilles, vncleane kept: also the people sicke, goyng abrode with the plague sore running, stinkyng and infectyng the whole, or vnwise rashe passing with an emptie stomake out of the house: Neither to sitte tipplyng and drinking all the daie long, nor vse running wrestlyng, Daunsyng, or immoderate labour, whiche dooe not onely open the pores but also cause the winde to bee shorte, and the pulses to quicke, and the arters drawe to the harte when it panteth, the pestilenciall ayre and poyson. And what is worse then feare of minde, when one doeth heare ill tyryng, the death of the father, mother, child &c. By it the spirites and blod are drawen inwardes to the harte. Also of care, anger, wrath. &c. These are al perious: mirth must be vsed specially in this case: Cattes, Dogges, Swine, Duckes Doues, Hennes, or gese, are very vnholsome nere vnto the place or mansion of dwellyng, or lye dedde

The best remedie, the worst meane.

in

diches nere the towne: or many people
yng together in one bedde, or longe wat-
yng in the night, or costifnesse of the bea-
e: shut vp the hot house dores, and tennis
laie, whiche are moste venemous. Be ne-
er without the electuarie of nuttes, thus
nade, cleane Walnuttes. xx. fatte Figges
iij. herbe Grace, twoo handfull Worme-
oodde, Fetherfu, or rather Cotula Fœtida
alled Buphthalmus, called Dre eye, and
capios of eche one handfull: the rootes of
Aristolochia longa, halfe an vnce: Aristo-
ochia rotunda an vnce and a halfe. The ro-
es of Turmentill, and of the lesser Burre
alled Petasitus, Pimpernell, of eche. y. vn-
es and a halfe, the leaues of the verie Di-
amini one handful, Baie beries. iij. Drag-
es, the pouder of Hartes horne twoo dra-
nes, and a halfe, Maces, Myrrhe, Bole
rmoniacke, and the yearth of Limondes,
f eche Dragmes three, Salte of the Sea a
agme and a halfe, Nux vomica, dragmes
woo, Buglos flowers one handfull, stam-
ed together by arte, & with clarified honie
nake it, this is good to be eaten a dragme
uerie morning. Forget not the Pilles of
uffi, of them maie be taken one at once.

Fuch. lib. 4. de morb. Electuarij de Nucibus.

Antonius.

After, or with this Pestilence, there is a feareful sore appere, as we haue ỹ knowledge vniuersall, by painefull experience which we dooe call the plague sore, why doe you saie to thesame sore.

Medicus.

Carbo & Anthrax.

This sore is called Carbunculus, of Carbo a Cole, or Anthrax: they are bothe one and not twoo, and is ingendered of most sharpe, hotte, and grosse blood, whiche nature doeth cast forthe through the skinne to one particular part, with extreme paine and perille to the bodie: whose Primatiue cause was, the corruption of aire or diete drawen to the harte, of whiche pestiferous smoke or poisoned fume, this sore hath bin cause, & thesame sore is theffect folowyng.

Antonius.

What are the signes: when it commeth nere hande?

Medicus.

Signes of the Plague.

A feuer going before, noisome and lothesomeneste of stomacke, wambelyng of the harte, pulse not equall, vrine stinkyng, desirous of slepe, perilous dreames with slattyng, through the sharpeneste of hotte and burnyng humours, and then a little pushe will creepe forth like a scabbe, sometyme

more

ze then one, then it will increase and
ne like pitche or Bytumen, with passyng
ine, and then it will haue a crust like vn-
the squames or flakes of Irō, when thei
l of, when the Smith doeth worke, and
colour like ashes is this crustie, wrought
extreme heate and burnyng, therfore it
aie be called the burnyng Cole, or Ignem
rsicum. Furder, there are fower colours
be obserued in the sore besides the crust,
lowe, redde, grene and blacke. The firste
woo are not so daungerous as the seconde
woo are. Yet saieth Rasis in his booke of
e pestilēce, to Mansor the king, that the
arbuncle is deadlie, and moste perillous.
nd Auicen affirmeth the blacke to be in-
rable, specially when a feuer Pestilence
e reigne. Sometyme it is drawen backe
aine into the bodie, then no remeadie.
ometyme it happeneth in the most noble
aces, as nere the harte, the throate moste
rilous, with sodaine stopping the spirites
life. Some pestilent sores do come in the
ensing places, as arme holed, flanckes. &c.
nd when nature is so stronge, to caste it
the with a redde colour, palishe, or yel-
wishe, the cure is not then verie harde.

where the plague sore is placed.

Antonius.

It should seeme to bee moste harde: y
haue shewed moze perilles then helpes, t
thereunto: but if there bee any remedie
what are thei? I praie you tell them, fo
that poincte you maie doe muche good.

Medicus.

Euen as I haue rehearsed befoze, so wi
I again begin in the cure of the carbuncl
of the openyng of a veine, and if none oth
thyng doe let, as extreme weakenesse. t
then let the pacient blede, untill the defe
tion of the spirites, oz nere hande swonyng
Let it be doen on that side greued oz affli
ted, as I haue saied befoze in the feuer P
stilence of the Pediane, &c. Also forget no
eight speciall thinges. First the substaũce
as compasse, lengthe, depthe, hardnesse. &
Second, the matter wherof it is bredde, a
blood. &c The thirde, as accidente throug
the dolor, as a feuer, rednesse. &c. Folwert
to knowe it from a cause, whereof a doubt
mighte arise thereof. And this is the diffe
rence betwene theim. A Carbuncle in th
beginnyng is verie harde, flamyng redde
extreme paine. &c. As I haue saied befoze
and will come quickelie to his hedde. Bu
Cancer is not so redde, neither so painefull
yet muche harder, and longer tyme oz

Gal. attributus alter dinamidis To know the Anthrax from the Canser.

com

meth to the head. But when it begin-
to ware softe, then it ripeth faster
the Carbuncle. The fifte, of the cau-
efficiente, whether it bee ripe through
coction or no, or the qualities of the cor-
ted humours or hardnesse. &c. The sixt,
what place it is, in place of perill or no.
e seuenth is to worke by incision, pla-
. &c The. viij is good diet, as aire, meate,
kes, slepe. &c. These are verie good ob-
ruations, worthie of memorie in this
. And now foloweth a perill to the Chi-
giã, which must be richly rewarded, for
utteth his life in daunger, in that, that
elpeth the sore bodie infected, hee ought
e prouident, that doth take this matter
and, and before he cometh to the pinch,
te his antidotarie of Metridatum or to
e a sponge with strong vineger, applied
s nosthrelles, to arme hymself against
poisoned aire: and to take his launce in
and, accordyng to the art, taking hæde
in launcyng, he cutte no vaine or Se-
e, which haue societie with eche other
efore launce not verie depe. This is no
unge thing after bloodlettyng, to launce
ore, to let forthe the watter, in some it
come forth aboundauntlie, when it is

A cauiate for the Chirurgian.

ripe

ripe or rotten: in other some not, beca
the humours are grosse, and baken to
ther, or the runnyng matter farre in,
skante ripe, and nothyng will come fo
but Salte, sharpe, filthie stinckyng wat
then beware of any thing that might d
it backe again into the bodie, as colde, b
armen. &c. then thinsticion must be made
the lowest place, so that therby the mat
maie the soner auoide, and muste be m
in the forme croked, if it bee not in a pl
full of senewes, if it be, then make the i
cio long: after the matter is run forth, t
couer it with lint dipped in this folowy
which is excellēt good, yea, if the matte
stubborne in the sore. Take Quinse sa
Galles of eche. ij. Dragmes, Myrrhe, C
banum and Aloes, of eche. j. dragmes a
halfe, Alom. j. dragmes, Aristologia
round rootes, Calamenthe, as muche: Ca
menthe j. dragme and a halfe, Calcanth
a scruple, all beaten finelie, then tempe
together in a little Redde Wine, made
small rolles: you may kepe them drie,
then in this case dissolue it, or parte of i
the water of stilled milke. applie this w
lint into the sore, also in this case to wa
the sore with a sponge dipped in the wa

Note this well.

To washe the place.

wat

ters of dragons, Scabious, swete wine,
ristologia and Comphori, or their deco-
on. And to haue the rootes of Compho-
of Lillies, of Wallowes, sodden in white
ne vntill thei be softe, then stamped and
wen through a strainer, put thereunto
lie meale & honie of roses, this is a verie
od thyng to applie to the sore, after the
thing for. iy. houres, and will digest it.
other good medicen, both to ripe and as-
age the pain: mallowes, violets, chamo-
l, of eche halfe an handfull, dill, halfe as
ch, sæth theim and braie thē, then ad to
m barly meale, & oile of roses, flaxesede
ne meale, of eche. iy vnces. Sæth theim
wete wine, vntill thei ware thicke and
e plaister. And to the places aboute the
es of the carbuncle, round about it, this
ood both to eredicate & defend thesame.
eth sower orenges in vinegar or sorell,
put a little bols armin to it, dip a clothe
are in it, and applie it round about the
: manie tymes renewe it in this cure,
M. Thomas Gailes worthie booke.
nd to take awaie the harde crust of the
uncle, doe thus. Take ceruse, Vermili-
blimated of eche. iy. dragmes, beaten
y in pouder and parte of this mais bee

A good me-
dicine to ripe

For the roo-
tes of the sore

M. Thomas
Gaile.

To take a-
way the crust
and the pains

fast

cast vpon the same. And to this maie folo
mallowes violets, lettes of eche one han
full sodden in mutton brothe, the yolkes
three egges, barlie meale, oile of roses, a
fresshe butter, of eche three vnces, this pl
ster applied on will take awaie the Pe
lent crust, also the emplastrum of Diach
paruum, twoo vnces with Amoniake, a
Galbanū, of eche one vnce, made in a pl
ster applied to the place, or a plaister of
ges; Doues doung and Vallerian root
and one roote of Mallowes, made and
plied vpon the sore, are verie good rip
and do muche preuaile in this cure, and
ther to bryng the cicatrice if neede requ

A Cicatrice moist best.

Take oile of Myrrhe, of roses, of violet
of eche twoo vnces, shepes Tallowe t
vnces, gottes tallowe one vnce and a ha
iuice of Colewortes three vnces, seeth t
together softlie, vntill the iuice bee co
med, then putte therevnto halfe an vn
Vermilion, cerusse as muche, and .y. D
mes of letherge of Gold, and seeth the
a blacknes, stirre theim with a sticke,
put to theim sixe vnces of Terpentine,
muche Ware as shall suffice to make
the forme of a carot. And this will ma
strong cicatris; and when the matter

anne muche and is paste venim, then this
a pouder moste precious to caste in, and
ie it by little & little. Take ashes of Dyll,
burnt leade, of Terra lemnia, of eche one
agme, litharge of siluer, flowers of pom-
arnates, and galles without holes, of eche
o dragmes, ceruse, Creuishelles, snailes
ones, roche Alome burnt, of eche .y. scru-
les beaten in pouder: this is the pouder,
nd hereafter followeth a good ointmente
heale the soze. Dile of Roses .y. vnces,
ceruse, burnt leade, Litharge, of eche one
scruple, red Roses .y. scruples in pouder,
e rootes of the greate Comphori, and the
owers of Pomegarnates, bole Armen, of
he one scruple, the seede of Purslen two
raines, white ware asmuche as shall suf-
ce: and make this ointmente in a Leaden
oyter if it maie be. Emong al simple Sim-
harum called Cõphori, is greatlie lauded
r the healing or helpyng of the Carbun-
e, beyng ground or beaten betwene two
ones, and warme applied to the place. So
the herbe called Scabios in the same ma-
er: so is the Lilie rootes rosted and bruised
nd warme laied on. Lette not the greate
hite onion rosted, and the pith in the mid-
e beyng taken foz the, stopped with good

A moste no-
ble pouder.

A healyng
ointement.

Good notes
foz the Pesti-
lence.

Triacle

Triacle or Mythridatum warme, and a
plied to the place, bee forgotten, for som
vse none other thinges for the Carbuncle
to cure it. Also consider this to kepe the b
die temperate in eating. Beware of repl
tion and swetyng, tart sauces, Limondes
Sorell, Orynges, thinne wine with wate
is good but no suger or swete thinges. For
gette not sweete perfumes of Rose water
cloues, maces, vinegar in a perfuming pa
and haue the stomake annointed with oil
of Maces, and the complet ointment of Ro
ses, of eche. ij. scruples, and Gallę muschat
x. graines, & dippe in a linen cloth in whit
ware, oile of Roses, white and red Saun
ders, and the pouder of orientall Pearles
fine bole Armen, and the swete woodde
Aloes with Rose water, made warme in
little vessel vpon charcole, and be not with
out a good Pomeamber made of Storax
Calamitie three dragmes, Laudani, half a
vnce, flowers of water Lillies, Violettes
the wodde of Aloes, Spikenarde, of eche
dragme and a halfe, the three Saunders
eche halfe a dragme, Cinamon two scru
ples, Masticke. xx. graines, white Poppi
seede, Campher of eche a Scruple, Ambe
and Muske, of eche three graines, with ro
water

Pestilence perfume.

Pomeamber against the Pestilence.

ater, in a warme morter, make Pomam- Cordiall.
r, make a hole in it, and putte a silke lace
ough it, and weare this against corrup-
o ayre. The bodie must haue benefite by
rgation, with Clister, or Suppositer, or
me potion, as the sirup of Roses solutiue
vnces, confection of Hamech. v. dragmes Bourgyng.
o water of Endiue. 4. vnces mingled to-
ther, & drinke it at once in the Morning.
Benedicta laxatiua, with water of Bu-
osse. Bee not without Manus Christi to
te often tymes: and the conserue of Ro-
, to eate before meate daiely. Beware of
uche sleape, which will make the heate
uble about and within the hart, for slepe
aweth in heate: and in tyme of wakyng,
s spred abrode, and the heate draweth to
e extremes, as handes, heade, and feete.
ir, forget not this, I praie you.

Antonius.

No maister doctour, I warraunte you, I
ue noted it well, and though it helpe not
e, yet I truste it shall doe good to others,
hen I am gone.

Medicus.

Now sir, I will take my leaue for a time
y callyng is suche, that I muste departe,
nd diuers of my patientes, diligently doe

lwke foz me, as the birdes doe foz the da
after a cold winters night. And as time a
occasion shall serue, I will returne, I ha
hidden nothyng from you, that maie be
meanes to your health: foz whē life is go
farewell altogether, wife, childzen, gol
landes, treasures, and all the golden glo
of this wozlde, and frendes also. Therefo
seyng life is the beste iewell, whiche bz
ges delices to the hart, pleasures to the e
and eare, swete sauours to sēce of smelly
and many hidden treasures, knowledge
the vertue of vnderstandyng, what is
that would make suche an exchaunge, t
were possible to the contrary? To foz
his golden be decked heade with swete
pes, to lye vtterly loste, rotten, fozgotte
and stinkyng, in a filthie pit of darkene
inclosed, and bewzapped with wozmes
by example, wee maie see the multitud
graues in euery Churche yarde, and gre
heapes of rotten bones, whom wee kno
not, of what degree thei were, riche oz po
in their liues. Therefoze sir, to conclu
plucke vp that weake harte, reioice, be g
and cast awaie all care, I warraunt you.

An Epicures talke.

Antonius.

Gramercies maister doctour, I haue

to paine with muche talke, and questi-
s: I will kæpe thē in memorie, thei shall
be forgotten of my part. Euen so forget
your promise in commyng to me again
truste is in you: wœ shall make daily ex-
unge, cunnyng for gold, & loue for labor,
urs I am. Yaue, take you that to buye
a new mule, a fote clothe, and a goune.

Medicus.

What meane your maistership? Well,
ue me your hand, and here is myne with
yne harte also, euer yours at commaun-
ment, as your owne. Thus fare you well
till my retourne: In the meane while,
sse the tyme with some pleasaunte com-
nie. Eate good brothe made of Chickens,
ane Mutton, rost a little Partriche, eate
ght leauened bread, beware of grosse mea
s, Bieke, Porke. &c. and Salletes, strong
ine, spice, swœte meates, and raw fruis
s, I praie you remember this, and drinke
ur Diacodion at night, to reconcile slepe
aine, and be somwhat laxatiue.

Antonius.

I thanke you most hartly: fare you well.

Medicus.

Crispine where are you? Is it not tyme
depart? We haue taried here very long.

but not without gaine.

Crispine.

Do we departe here in this garden, g
Maister Tocrub, sitte doune here a li
while, and I will write, for I knowe y
are a good penne man: you wer borne in
other lande, & can not well pronounce E
glishe, but speake it indifferent well. I p
you tell me some verie true erpexte me
cens against the pestilence: and I wil wr
theim, and put theim in my booke at hom
And first of twoo or thzee strupes.

Medicus.

In deede, for that you compte me rude
English: marke what I say in plain Lat
A learned man hath with greate modes
after long study written it, I warrant yo

For the hote Tholerike Pestilence. Rabi Moyses in sui Aphor. Par. xxxi.

Res. Syrupus acetositatis citri, ac syrupi
granatis æque. ʒ. v. Syrupi de agresta. ʒ. iii.
quarum Buglossę acetosæ pariter. ʒ i. ſ. mi
quo syrupus acetosus cum speciebus triasa
talorum temporibus Pestilẽtię diebus tu
ptus est bonus.

For the Melancholike Pestilence.

Resc. Syrupi de pomis descrip. hubor re
ʒ. vi. syrup. acetoli de succo acetose. equal
ʒ. iiii. Syrup. Granatorum. ʒ. ii. aquarum B
glossæ lupulorum eque ʒ. i. ſ. misce.

Item, one moste excellente in vertue,

gain

inste the moste sharpest Pestilence, and
e soze, but it is costly, I warrant thee.

These are good with Endiue water for flegme or blood.

℞. Endiuę, Lactucę, Scariola acetosę, seme-
s Citri mundati a cortice, singulorum. ʒ. i.
osarum: Rub. violarum, florum Nenupha-
folio. Buglossæ. Borraginis ana. ʒ. ß. florū
osmarini. ʒ. iii. Succorum pomarum dulce,
ntalorum, succorum Limonum, Citrangu-
rum ana. ʒ. i. Citr. ʒ. iii. Garyophillorū, Ci-
momi. ligni aloes ana. ℈. ii. ß. maceris cro-
℈ ii. ß. macerenur in aquis, melissę, bugloss-
e, violarum acetosæ, boraginis, Rosacij sin-
ulorū. ʒ. vi. per triduum & per asembicum
balneo mariæ distillentur cui addatur suc-
harum q. s. & fiat iulep. cum acetositate ci-
i. q. s. dosis est. ʒ. iii.

In the winter put in Caiamints, and sethwall rotes

Crispine.

Gramercies good maister doctor Tocrub
I haue written theim, I praie you teache
ne, one or two kindes of Pilles.

Medicus.

℞. Aloes partes duas, myrrhæ, croci, aque
partem vnam conficiantur pil. testatur Rasis
nunquā vidi aliquem deuorantem hanc me-
dicinam, qui non liberetur aut preseruaretur
ab epidemia.

Three grains of Barlie waight, daily drinke it in a little wine.

Item.

℞. Aleos selecti ʒ. i. scabiose, zedoarię, tor-

Ioannes Dame

 mentillæ,

Damascemus put it in the iuice of three hearbes, as betonie, pimpenell, and germander.

mentillæ, diptamni ana ʒ.i. myrrhę ʒ ß. xii aloes rosarum, rub. nucis moschate, charyophilorum, Cinamomi, santalorum, spodii canna ana ℈ xv. Agarici albi leuis ʒ.ii. ß. lacgemmę ʒ.ß. cum syrupo acetositatis citri fomentur pill. dosis est ʒ.i.

Crispine.

Teache me a Pomeander, I praie you.

Medicus.

A princelie pomeander.

℞. Florum nenupharis, violarum, rosarum florum buglossæ, Santalorū omnium spod ana ʒ i. ß. camphorę ʒ.iii. corticum citri, micis, nucis moscate, maiorani, ozimi, garioph lati, charabi, styracis, cal. cardamomi, zedoa ligni aloes, cucubarum ana ʒ. ß. laudani optimi ʒ.iii. ambræ, musci ana ℈. ß. Confice pil parphoratas cum mucilagine draganti, di solue in aqua rosata, & foraminibus abscon dātur muscus, ambra, & cāphora, deinde ma lexētur. Vel talis mutata a Ioāne Arculan

Crispine.

I haue also written this, nowe of a trie perfume, or two, and a pouder, and an ele ctuarie, and a cordiall oyntemente against the Pestilence, and then no more.

Medicus.

℞. Benzoin ʒ.iii. ligni aloes ʒ. ß. sachari cā di ʒ. i. ß. moschi finissimi ℈. xi. cum muc

dragan-

aganti ex aqua rosata, fiant rotulæ depres-
pro suffitu.

Vel talis.

℞. Carbonis salicis ℥ iii. cinamomi, garioPerfumes against the Plague.
lorum ana ℥ ß. styracis calamite, laudani, li-
ni cupressi, bẽzoini, sacharı, sini, ana ℥. iii. ß.
losarum rub. siccarum florum, Lauandulæ,
picæ ana ℥. i. ambre, muſci, ana ʒ i. gummi
ragãti, in aqua rosata dissoluti, & cum aqua
itæ q. s. formentur trochisci.

Item puluis solutiuus admirabilis contra pestem.

℞ Zedoariæ garriophilorum, zinziberis,
ucis muschatę, cinamomi, piperis longi, ca-
mi aro, baccarum lauri, myrrhæ, aloes epa-
ici, radicum, been Angelicæ, pimpinellæ, a-A pouder against the Plague.
arici ana ℥ ß. Cortice de radice citri, cardui
benedicti, ana ʒ. ii. camphor. ʒ. i. gentianę ʒ. iii
olliculorum sene ℥. ß. puluerizentur omnia
per se deinde misceantur qui assumatur ʒ. i. ß.
um saccharo, & aqua Betonica.

℞. Aquarum rosarũ, melissæ, oxialidis ana An Epithimum against the Plague at the harte.
ʒ. vi. vini veteris potentis ℥. i. aceti ℥. ß. corti-
is, citri, puluerizati ℥. i. Rub. spodij, Carabe.
omnium santalorũ, serici, combusti, ana ʒ. i ß
troci ℈. i. ß. maceris ℈. i ß. garyophillorum,
nucis moschatæ, ana ℈. i. ß. moschi ℊ. v. fiat
pithimum pro corde.

Vel tale.

In epithem ſi againſte the plage rodzink of with ſcarlet againſte the harte.

℞. Aquarum roſarum, Bugloſſæ acet ana ʒ.iiii. vini antiqui potentis ʒ.ii. boli A meni orientalis ſubtiliſſime triti ʒ.ii. fiat e thima de quo etiam mane & ſero bibere p teris ʒ.ii. pro vice.

Electuarium quod aliqui nu cupant ſalutem populi.

A noble medicine made by D. Andrewe Galbe of Trident, to the Emperour, againſt the peſtilence

℞. Radicum enulæ ʒ.iii. ʒ.vi. baccarum I niperi, zedoariæ ana ʒ.x. ariſtolochię rot. ʒ ß. radicum ariſtolochię longę, zedoariæ, to liorū hypericonis, ſcabioſę retæi, ſauinæ a ʒ.vi. betonicæ, ſaluię, praſsij, ſpicę, baccaru lauri, gentianæ, diptamni veri, tormentill calami aro. ana ʒ. ß. adicū aſſarii, phu-pimp nellę, ſeminis ameos, premorſiuę, corui, m cis, angelica, aſtrucii, ſantalorū, Rub. ana ʒ. foliorum, meliſſæ, myrrhæ optimę, ana ʒ ß Caſtorii ʒ.iii. Corralorum rubrorū granat præp. abſintii, calamenti, zinzeberis, piper nigri, ana ʒ.i. caphurę ʒ.i. ß. nucum iuglandi numę. xiiii. oxymellis, ſcyllitii ʒ.ii. olei ter reben. ʒ.i. mellis diſpumati, q.ſ. fiat electua rium ſecūdum artem, qui eſt minor. Dece annorū propinetur ℈ i. qui eſt ætatis. xv. ß. qui eſt intra. xx. ʒ.i. qui eſt vltra. xx. ii ʒ. ß

Criſpine.

God rewarde you good maiſter, ℈ prai

God of his mercie, make the ayre, and our dwellyng places cleane and pleasant, voide of corruption, or infection, as by gods grace I wil truely make my medicēs that I haue written. Lorde, how this gentleman hath loued you well in his life, if he doe departe this presente worlde: will you not bee present at his buriall maister doctour.

Medicus.

Ye loued me, as I loued hym. Ye me for healthe, and I hym for money. And thei whiche are preseruers of the life of manne ought not to be present at the death or buriall of the same man: therefore I haue taken my leaue, I warraunt you Crispine, I will retourne to hym no more. Thus fare you well till the morowe in the morenyng. worldlie frendshyp.

Crispine.

I must also departe to my shoppe, I haue muche businesse to doe: I will come to you at your commaundement maister Doctor. Thus fare you well.

Ciuis.

Good wife, the daiely ianglyng and rynging of the belles, the cōmyng in of the minister to euery house in ministryng the cōmunion, in readyng the Homelie of death, the digging vp of graues, the sparryng in of The citezens feare.

windowes, and the blasyng foorthe of the blewe crosse, doe make my harte trimble & quake: alas what shall I do to saue my life?

Vxor.

His wifes counsaile. Sir, wee are but yonge, and haue but a tyme in this woorlde, what doeth it profite vs to gather riches together, and cã not enioye them, why tary we here so long? I doe thinke euery howre a yere, vntill we begõ my harte is as cold as a stone, and as heauy as lead, God help me. Seyng that we haue sent our children forthe three wekes past, into a good ayre, and a swete countrie, let vs followe theim: we shalbe welcome to your brothers house, I dare saie my sister will reioyce in our commyng, and so will al our frẽdes there: let vs take leaue of our neighbours, and retourne merely home againe, when the Plague is paste, and the Dogge daies ended, & there you maie occupie your stocke, and haue gaine thereof.

Ciuis.

Iames. iii. Oh wife, we knowe not our returne, for the Apostle saieth to you, that will saie: To daie or to morowe, wee will goe to suche a citie, and buie and sell, and haue gaine, and knowe not what shall happen to morowe, what is our life? It is as a vapour, that ap-

peareth

peareth for a little tyme, and afterwarde vanische awaie, for that ye oughte to saie, if the lorde will, and we liue, we will to this, or that place: and if it please God, wee will bothe departe, and retourne againe at his good will and pleasure, for wee are in his handes, whether so euer we doe goe: and I truste it is not against Gods commaundemente or pleasure, that wee departe from this infected ayre.

Vxor.

I knowe not, what God will in our departyng: But my flesche trembles, when I doe heare the death bell ryng.

Ciuis.

Yes surely, we haue the Apostle, saiyng: (for our defence in fliyng) no man euer yet hath hated his owne flesche, but nourisheth, and cherisheth it, therefore, who can nourische his flesche in a corrupted ayre, but rather doe kill it? Further, I heare a doctour of Phisicke saie, that one called Galen, in a booke of Triacle, to one Philon his freinde, that the Pestilence was like a monsterous hungrie beast, deuouryng and eatyng not a fewe, but sometymes whole cities, that by respiration, or drawyng in their breath, do take ẏ poisoned ayre. Ye lauded Hypocra- Epe. v.

tes,

tes, whiche saieth, that to remoue from the infected ayre into a cleaner, thereby saieth he, thei did not drawe in more foule ayre: & this was his onely remedie for the plague, to them that did remaine: he commaunded not onely simple wood to be burned, within the citie of Athens, but also moste swete flowers and spices, perfumes, as gummes, and ointmētes, to purge the ayre. And wise feare of death enforced many holie men to flie: as Iacob from his cruell brother Esau: Dauid frō Saule: Elias from Iesabell: the christian men for feare of death, did flie the tyrānie of the Papistes: and although these men did not flie the pestilence, yet thei fled all for feare of death, & so will we by Gods grace, obserue suche wholsome meanes, and obeie his diuine prouidence: also I will leaue my house with my faithfull frendes, and take the keyes of my chestes with me. Will here are our horses?

Galen. ad Pisonem non aliter curaui quam aeris mutatione. &c.

Gene. xxii.

Vxor.

Our thynges are readie, haue you taken your leaue of our neighbours? Wan.

Ciuis.

I haue doen: so now let vs depart a gods blessyng good wife.

Vxor.

Ciuis

Giue me my horse, Roger.

Roger.

Maistres, he is here readie at your hand, a good geldyng, God blesse hym and swæte saint Loie.

Ciuis.

Bryng forthe myne also, and let the seruauntes forget nothyng behinde them. specially the stæle casket: let vs ride faire and softely, vntill we be out of the toune.

Vxor.

How pleasaunte are these sweete fieldes garnished, with faire plantes and flowers, the birdes doe syng sweetely, and pitifullie in the bushes: here are pleasaunt woodded: Jesus mã, who would be in the citie again: Not I for an C pounde. Oh helpe me, my horse starteth, and had like to haue bẽn vnsadled, let me sit faster for fallyng.

Ciuis.

Ye is a birde eyed iade, I warraunt you, and you are no good horse woman, for I did neuer se you ride before, in all my life, but exercise will make you perfecte, your mother was a good horse woman, and loued ridyng well, as any gentlewoman that euer I knewe in my life: Well, she is gone, and we must folowe, this is the worlde.

Vxor,

Vxor.

I neuer was so farre from London in al my life: how farre haue we ridden already sir I prai e you?

Ciuis.

Wlife, we haue ridde̅ .x. mile this morning.

Vxor.

What toune is this, I prai e you sir?

Ciuis.

This is Barnet, whereas Samuel your sonne was nursed: and yonder is Richarde Higmers house, we will sée hym as we doe returne home again, we will not tary now because euery Inne is pestered with Londoners, and Carters, and it is earely daies: how like you this toune dame?

Vxor.

A prety streate, but me thinke the people goe very plain, it is no citie as I do suppose by their maners: what house is this at the tounes ende, compassed with a Mote?

Ciuis.

Here dwelleth a freinde of ours: this is called the Folde. And here before is Danse rs hill, and Rigge hill.

Vxor.

What greate smoke is in yonder wood, God graunt it be well.

Ciuis

Ciuis.

It is nothyng but makyng of Charcole, in that place.

Vxor.

Why, is Charcole made? I had thought all thynges had been made at London, yet I did neuer see no Charcoles made there: by my trouthe, I had thought that thei had growen vpon træs, and had not been made. A wise cockney.

Ciuis.

You are a wise woman, thei are made of woode: but how like you this Heath? Here was foughten a fearful field, called Palme Sondaie battaile, in kyng Edwarde the fowrthes tyme, many thousandes wer slain on this grounde: here was slaine the noble Erle of Warwicke.

Roger.

If it please your maistership, my graund Father was also here, with twentie talle men of the Parishe, where I was borne, and none of theim escaped, but my graundfather onely. I had his Bowe in my hande many a tyme, no mã could stirre the string whẽ it was bẽt: also his harnes was worne vpon our S. Georges backe in our churche many a colde Winter after, and I heard my Grandame tell how he escaped.

Ciuis.

Ciuis.

Tell me Roger I prai e thee: howe he did escape the daunger?

Roger.

Barnet field. Anno. 1471.

Sir, when the battaile was pitched, and appointed to bee foughten, nere vnto this Windmill, and the Somons giuen by the Harottes of armes, that spere, polar, black bille, Bowe and Arrowes, should be sette a worke the daie folowing, and that it should be tried by bloudie weapon, a sodain feare fell on my grandfather: and thesame night when it was darke, he stale out of the erles campe, for feare of the kynges displeasure, and hid hym in the Woode, and at lengthe he espied a greate hollowe Oke tree, with armes somewhat greene, and climbed vp, partly through cunning, for he was a thatcher, but feare was worthe a ladder to him and then by the helpe of a writhen arme of the tree, he wente doune, and there remained a good while, and was fedde there, by the spate of a monethe with olde Ackorns, and Nuttes, whiche Squirels had brought in, and also did in his Sallet, kepe the raine water for his drinke, and at length escaped the daunger.

Ciuis.

So

So he might for anie stripes that he hat
here: he was well harnessed with a Træ,
t I neuer read this in the Chronicle.

Roger.

There be many thinges (and it shall please
our Maistership) whiche are not written
the Chronicles: I do thinke are as true,
Jhon your man do read vnto me, when
e doe goe to bedde, almost euerie night. I
al neuer forget them, fare wel good Jhon

Ciuis.

What are they Roger?

Roger.

Marie sir, he tolde me in the olde tyme,
we Horses, Shepe, Hogges, Dogges,
attes, Rattes, and Mise did speake, and
doe partlie belene that, for as muche as
r Parate will saie, Parate is a minion,
d beware the Catte: and she will call me
oger, as plaine as your Maistership, and
though Dogges haue losse their speache,
t thei doe vnderstande: when I doe whi,
ell Trowle will come, he will fetche my
oue, my bolte in the water, or stoope, or
e doune when I bidde hym. And surelie
whiche doth vnderstand, and here what
doe saie, maie speake also: but that there
e so many languages now adaies, he can

Doggs and women.

not tell whiche to speake, and to leaue a
a lone, and tourneth all to plaine barkyn
as women doe, when as thei doe fall fro
reasonyng into scoldyng.

Ciuis.

Three thinges considered in al creatures.

Thou fooliſhe knaue, what meane
thou to speake thus? Dogges did nev
speake, thei do want reason. For there a
three thynges to bee considered, in eche
uyng creature: the first is vegitable, whe
in a man, Dogge and tree, are all one. T
second is sensible, in this, man and Dog
are all one. The third is, where man exc
leth all other creatures, where he hath re
son and iudgemente, hauynge acte to do
well, and power to doe euill: although th
reason man doeth speake. The beaste wa
teth reason, therefore he speaketh not. &c.
But Dogges are taught by custome, a
not moued by reason.

Roger.

Well sir, our Ihons booke shal confou
your talke, for I did see it in writtyng, a
that whiche is written: I will beleue a
followe by Gods grace, and no more.

Ciuis.

Why will ye doe no more for mee, th
I haue commaunded you by writyng:

e an honest felowe?

Roger.

Then I came to you first, you gaue mee a roll of parchment, wherin saied you, do no ioze but as this commaundeth, and I will ke no moze of thee, but allow thy seruice lowe in case your Maistership with your ese, fell both into the myze ouer y eares: it were not in my wzityng, to helpe you the fozthe, I haue doen you no euill ser- ce. Ya, ha, ha, how cracke you this nutte? Rogers wzi- tyng.

Vxor.

It were a good deede to cracke your pate u saucie verlet: Gods dentie Jacke sauce hence came you?

Roger.

Fozsothe out of the countree, Maisters sbicetur, as fine as fippence: how prete- you can call verlet, and sweare by Gods ntie. God blesse you, I did neuer see you omble befoze.

Vxor.

Dut Roge and slaue, auaunte villaine, t of my sight knaue.

Roger.

I thinke you learned your Rhetozike in e vniuersitiee of Bzidewell: you wer ne- r well wozned, when you were young.

Vxor.

Sir, you do ride to fast: haue you not hea
what this honest man haue saied to mee,

Ciuis.

Dame, all thinges must be taken in g
parte, I heard nothyng: if any thing bee
misse, at our retourne it shalbe amēded, w
must haue one ridyng foole by the waie,
that it bee dooen merelie, and exceade no
Well, felowe you doe beleue that beaste
wil speake because it is written so of the

Roger.

That I will, if that my Maistres will
holde her peace, I will proue it.

Vxor.

I praie you geue eare to no suche trifle
and lies, good housebande.

Ciuis.

I praie you bee contente, it is as good
heare a lye, whiche hurteth not: as som
tyme a true tale that profiteth not. Tel
gently Roger a Gods name: ride nere, a
let vs be merie.

Roger.

The tale of the Lyon.

It so chaunced in the pleasaunt tyme
Maie, a lustie young Lion after his pra
or newe eaten spoile, did lye hym doune
slepe, and yet being a slepe, the beastes th

re nere hand, did quake and tremble in
olding of his most feareful countenãce,
fledde awaie. The poore sillie Mouse,
t out of her small caue, and came softe-
thinkyng no harme, and plaied aboute
Lyon, and piped merelie, wherewith
Lyon awaked sodainlie, and was an-
e, caught ỹ Mouse forthwith, thinkyng
aue deuoured it: but this poore Mouse
led doune vpon her knees, and helde vp
handes, saiyng: I haue offended youre
ship, I praie you therefore forgeue me,
let me haue my life, and once perhaps
all requite it you again, wherat the Li-
miled, and let her passe awaie in peace.
ithin fewe daies after the same Lion
staken in a strong Net, thinking neuer
aue been deliuered: and cried most fear-
ie with desperation. But gentle Mare
ie Mouse, with her companions withal
de came runnyng, and with sharpe filed
he, did gnawe and shread the strong
ns, whiche intrapped the Lion: where-
hee stoode at libertie, and wente his
e. This is true, when Wise and Lions
speake I will abide by the same, sir if it
l please your Maistership.

Patience in pouertie.

Ciuis.

Note this.

No surelye, Lyons nor Mise did n
speake, Roger: but some wise manne h
written this, to this ende, that like as c
eltie is to bee vtterlie auoided, euen so
gratitude is to be abhorred. We maie h
by consider, that verie poore menne in
time of trouble maie helpe the mightie
strong, and oftentymes doe in deede. W
should then the greate lorde, forget the
nefite of a poore grome, which many wa
maie pleasure him: (if ỹ simple Mouse w
from the Lyon) then the gentleman wo
most wretched, in occupatiõ and drudge
most vile, If poore and simple men, in t
tyme of extreme persecution, by Gods p
uidẽce haue deliuered the oppressed, wh
persecuted or oppressed men, since ar co
to greate promotion, both spirituall and
porall, doe forget thesame benefites aga
It were not only the partes of infidels, b
also more ingratefull then beastes, as h
ses, whiche haue rescued their maisters
battaill, and dogges, whiche would ne
eate after their maisters death, but die
their graues. An other kind of ingratit
is with Judas, whẽ one bestowe a bene
vpon a man, the same manne to inuent
murder his frende. As if a man in the t

Knauishe ingratitude.

cold, should finde a snake, and for foolishe
tie, put hym into his bosome to warme
m, I thinke his nature is to sting the mã
if a Shepherde shoulde bring a young
olfe vp emong his Lambes, and geue
m Milke, surelye he would fall to bloodde
length, and kill the Shepherde himself:

Woner and his fellowes.

Roger.

Sir, you haue well expounded my tale,
w I knowe your meaning: I perceiue it
not good keping of suche vnkind beastes,
ey are verie costly and perilous, & would
ue Jacke Drakes medicene. Sir, vpon a
me when quaklyng Duckes did speake,
d caklyng hennes could talke, whiche in
ede are continually companions, bicause
ey are Foules (Marie of sondrie kyndes,
d names) for Duckes and all water fou-
, doe not onely take the benefite of good
ponds, riuers, and pleasaunte waters,
the time of hotte Summer, with manie
emtie meates, and at their pleasures, thei
e take the commodetie of the lande also.
The lande birdes doe but onely liue vppon
he lande as footemen: as for Haukes and
eyng birdes of the woodde, whiche daielie
erseuteth eche other, as murderers doe
nnocentes, or cruell riche men the poore,

Jacke Drake.

that would liue in reste, I medle not wit
thē. Upon a time the Drake with the duc
and his neighbours the Gese, beyng ple
sauntlie disposed, as Judas was in pla
yng the traitour, onely to destroie the la
foules, to the ende that they might enioy
both land and water together at their ple
sure. After the example of couetous men
that woulde haue all thinges in their han
des, and when one manne haue anie goo
profitable trade to liue vppon, they will co
uette or vse thesame, although their poor
neighbours do perishe, and that is the caus
of muche trouble good maister now adaies
that euerie callyng doe pinche & poule eth
other, and where the hedge is lowest, that
commonlie is soneste caste to grounde, bu
the strong stakes will stande in the storme.
I speake not of the lustie lawiers, nor the
mighty marchauntes, no, no, I will obserue
nothing in them, let euerie Fatte stande v
pon his owne bottome.) Nowe saide the
Drake to the lande fowles: good cosins we
are muche bounde vnto you, for your daiely
enterkainement, good chere, and companie
we with our wiues and children are muc
bounde vnto you, you are moste natural
vnto vs, we daielie feede and take of your
com

Traitours.

Rogers obseruation.

commoditie: come at our pleasures. Nowe therefore, take parte with vs, and vse your pleasure vpon the Water, there is plentie of young Frie, and Fishe great store. Sallet herbes of sondrie kyndes, good against euery wound or griefe: both meate and medicen. &c. Oh Lorde what pleasure is there to be had, come sweete heartes, and let vs take our progresse, to the pleasaunt Riuer of Tagus, whereas the sandes of that flood are precious golde, there is both pleasure & riches, go and gather wealth and treasure: here is pouertie, there is sweetenesse, and here but stinkyng dounghilles, there is liberties, and here in bondage, there is ioye of the mynd, and here daiely feare of the For that false Traitour. This sweete tale pleased well the lande foules, as it is often tymes seen, that faire woordes make fooles fain, not withstandyng the Cocke saide vnto the Drake, Gossippe oure bringyng vp, haue been by lande, and your fathers also, we can not swim, wee haue no webbes in our feete to rowe withall as you haue: wee feare drownyng. What saied the Drake? What nedeth these woordes emong frendes? Vse maketh perfiteneste, wee will teache you to swim by arte, as well as we dode by

Comparisons

nature (nothing is to deare to willing mindes) Well, let vs goe together, haue with you saied the Cocke, then verie womanlie the Duck did take the Henne by the hand, folowing their housebandes, whiche were arme and arme, walking before the Chickens, and the Ducklynges followed in a goodlie traine, as it had been to a sumptuous Mariage, betwene the Cockes eldeste sonne, with the pale face, and the Drakes doughter with the pretie foote: at the water side, the Drake with all the water foules, did stoupe lowe, and receiue their carriage, and when they were all a cockehorse together, they wente into the water. And eftesones, when the Drake gaue his watche woorde, the water foules did all sincke at ones, and all the lande foules were sodainly in a wreck, and manie of them perished, and some with muche a doe came to lande, as the Cocke and the Henne, whiche returned home with care and shame, and liued long in lamentation, and remained solitarie, without companie of water foules: the For whiche bad games a both sides, made the league with a leraned oration, painted ful of Rhetorike betwæne them: declaring what vnitie was betweene brethren, and

Merie when rendes doe meete.

horsemen.

the

the fruictes of peate, and so reconciled the water foules to lande, where was a feined truce taken, with muche dissemblyng, yet very good chere, shaking of handes, and kissyng, &c. Greate was the feaste at the Cockes place, the Nightyngale was there, to pleasure them with Musike: the Cuckowe songe the plaine song sobetly, muche daunsyng, and after the same a costlie bankot: as you knowe the maner of the water foules doe commonly sitte nere the grounde, but land foules doe mounte vp to perke, and so they did. And when all were at reste, secretly the cocke sent by the catte a token to the Fore, to come and doe execution emong the ingratefull traitors: the cat was glad, and ran to the Fore, findyng him in praier, and shortly declared thãbassage. The Fox at the first refused so hainous and bloodye a deede: declaryng his indifferencie and righteousnesse, like a father emong his childrẽ, and also what euill opinion manie creatures, causeleste had in hym. Marie saied he I loue the cocke and his wife verie well: I also know how the water foules haue doen, I haue made the vnitie betwene theim. I will therfore not be sæn in this matter my self, but two of my sonnes shal do the feate,

goe

goe you before, and clime in at the Win-
dowe, and open the doze. So in fine it was
dopen, sodainlye the water foules paied for
the Malte grindyng, and were slaine like
flatryng ingratefull villaines; and this is
Jhon Drakes medicen, my tale is long.

Ciuis.

This tale is well tolde Roger, I thanke
thee: ingratefull people and flatterers bee
moste wicked and the childzen of Judas, if
anyman bee prepharred by another man,
and made riche: if this riche manne shoulde
forget that benefite to his friende, if he fell
into pouertie, whether would the poze mã
nes lacke moze vere hymself, oz th'ingrati-
tude of hym that he hath pleasured: whiche
perhaps hath saied, if euer I haue suche a
Mariage, yea oz such a ferme. And in case if
he bè of the clergie, suche a bushoprike, pre-
bendarie, &c. thou shalt not want as long as I
can helpe, I wil neuer forget your curtesie,
shewed to me in these my daies of trouble,
how saiest thou by this question Roger,

Roger.

Sir, sauyng your reuerence, you maie call it
ingratitude: but slaundering no man in my
iudgement, it is plain knauerie. Therefore
it is good tryng of friendes before nede do
require.

require. As the man whiche taught his son to kille a swine, and put hym in a sacke all bloodie, and secretlie to proue his frendes, whiche of theim would helpe, not onelie to hide the slain man, but also helpe to conuaie him in safetie, and to conclude, in the tyme of trouble, emong many he found but one.

A frende at neede.

Ciuis.

Marie God defende, that murder should bee cloked by frendship, whiche although it be, yet God often himself will take vengeaunce be it neuer so cloase, as example: in Cain. I like not this example of thyne.

Secret murther vnwitte punished.

Roger.

I haue better in store, if you will here it.

Ciuis.

Sate on a Gods name, it is good passyng the tyme, but me think we ride to faste, we haue date enough: how doe you wife, what chere with you? Susan mine harte.

Vxor.

Well sir, I thanke you, I heare your talke well. God be with our frends at home, and forgeue our foes, and ende these plagues at London, and amend al people that through sinne haue moued God to plague vs.

Ciuis.

It is well saied good wife. Amen. Amen.

Remem-

Remember your talke good man Roger.

Roger.

Maister, it giueth me in mine harte, that wee shal neuer meete altogether againe in London.

Ciuis.

Wherefore.

Roger.

A tale of many Foxes.

Sir, vpon a tyme a nomber of Foxes assembled together at a great banket, where as was greats plentie of Lambes flesshe, Hennes. &c. In the ende of the feaste, this blessed companie lothe to departe, inquired of old Reinold the daie, wherein thei should meete againe to bee merie: I will tell you saied Reinard, when we shal meete againe and so trained theim vp to an high mountain, where as there were manie high wayes, deriued into sondrie countries, farewell saied he my littie children, and follow your fathers steppes, goe euery one a sondrie waie, for we shall neuer mete againe, vntill wee doe meete together in the Skinners shop. Sir, I haue waighed the matter, I warrant you, it will proue so. One of the departed, I will not name hym vnto you, whichs is dead and buried, my felowe Jhon on did read his Epitaphe to mee.

Ciuis.

Ciuis.

What was it I praie thée?

Roger.

No sir, you will be angrie then.

Ciuis.

Surely I will giue no place to anger, to chase my blood: it is perilous in the pestilēt time. For next to the seruyng of almightie God, and my christian duetie to my neighbour: I wil geue my selfe onely, to mirthe, whiche is the greatest ie well of this world. What wise men should doe to preserue health.

Roger.

Sir, thus it was an Epitaph of one that was a greate vsurer, couetous, mercilesse, and churlishe, but passyng riche; he knewe no ende of his goodes: it made hym looke a loft, and manie louted full lowe at his presence. And thus it was written of hym,

Here lieth Gathrall that neuer did good,
A gentleman degenerate, yet sprōg of good blood:
Mercilesse, an vsarer all the daies of his life,
An oppresser of poore men, a moner of strief:
A papiste of religion, a soldiour of Rome,
Here dwelleth his carkas till the daie of dome.
Depriued of riches, spoyled of fame,
Nothyng left in memorie, but an euill name,
His iudgement we commende, to the seate diuine,
Yet lined like a Wolfe, and died like a swine. An Epitaph of a couetous man.

Ciuis

Ciuis.

Who was this made vpon, Roger I praie thee tell me.

Roger.

Name no bodie.

No so God helpe mee, I will not name hym, inquire it out: but I heard a frende of myne saie, that hee had written a booke against Extorcioners, and vsurers, whiche if thei amende not, he will name them, and paint them forthe, not only them but their parentes, whiche are dead, which vsed that vile trade of Vsurie, procuryng Gods vengeaunce, in castyng the pestilence vpon Cities, tounes, and coūtries. Causyng pouertie, breakyng vp houses moste aunciente, sellyng to lende vpon gaine, destroiyng hospitalitie, with infinite incombraunces by forfiture statutes &c. Oh that the Vsurers gooddes were confiscated after their deathes, to the common poore, as in case they had slaine themselues, and that thei had no power in lawe, to bee will vnto their children, that whiche was gotten in seruyng the Deuill, whiche woulde not prospere to the thirde heire: for euill gotten goodes are euill spent, saied our curate vpon Sondaie. Oh that their buriyng were tourned into open castyng forthe emong deade Cattell,

The fruictes of Vsurie. and Extorcion.

God graunt.

and

and not nombred in the Christian fellowe-ship after death, whiche in life hath bœn so wicked, so saied our Curate. Sir, you heard not how a manne of late, did let forthe his Cowe by the quarter, and by the yere.

Ciuis.

No, I praie thee tell me.

Roger.

There was a manne of late, whiche had one hundreth pounde, whiche he called his Cowe, and secretly did lende her foorthe, sometyme by the wæke, and his price was tenne shillynges the weeke, and when her Milke became dearer, and many fastyng daies at hande, he called for his Cowe, and saied, that she gaue indifferent Milke. But saied he, I muste put her into a better Pasture, and she shall giue more Milke by fiue shillynges in the weeke. &c. and at lengthe white meate became a little better cheape, because of the greate plentie of suche kine in the toune, that his Cowe was broughte home againe, because that she was letten so deare: Nowe because she had dooen hym good seruice, and he had no more but her at home, and calfe he had none by her, to kepe vp the stocke. His seruaunte loued Milke well, and could get none of that cowe: whē

Of the Usurers Cowe.

Many Usurers.

his maister was from home, stale the cowe and ranne his waie, and hetherto hath not been founde, neither cowe, nor man, and all the milke is gone. Farewell Frost.

Ciuis.

A marueilous thyng good Lorde: What would suche Grasiers doe, if thei had many cattell, or kine in store:

Roget.

Thei would destroie all the Common wealth: but we se what mischief thei haue dooen. And also maister, what a worlde is this: How is it chaunged, it is marueilous, it is mõstrous. I heare late there is a yong woman borne in the toune of Yarborough, one Booker, a Butchers doughter, whiche of late God wote, is brought to bed of a cat or haue deliuered a catte, or if your will, she is the mother of a catte. Oh God, how is nature repugnant to her self: That a woman should bryng forthe a verie catte, or a very Dogge. &c. wantyng nothyng, neither hauyng more then other Dogges, or Cattes haue: Takyng nothyng of the mother, but onely as I gesse, her Cattishe condition.

The maide and the catte.

Ciuis.

It is a lie Roger, beleue it not, it was but a Catte, it had Backen founde in the bea-

lie,

ſe, and a ſtrawe. It was an old Catte, and ſhe a yong Quene: it was a pleaſaunt practiſe of papiſtrie, to bring the people to new wonders: If it had been a monſter, then it ſhould haue had ſomwhat more, or els leſſe. But an other Catte was flaied in the ſame ſorte, and in all poinctes like, or as it were the ſelf ſame: thus can drabbes do ſomtime, when thei haue murthered their owne baſtardes, with the helpe of an olde Witche, bring a Catte in place. A toye to mocke an Ape withall. Roger, it ſhould haue been a kitlyng firſt, and ſo growne to a Catte: but this was a Catte at the firſt. A dogges tricke.

Roger.

Yet there are many one do beleue, it was a monſter, it maie be as your maſſhip ſaie: for I remember, God a mercie on al curſen ſoules, as my brother James Penyngton, the Poticarie in Wodſtrete told me. Upon a time in Londõ, when he was a trim yong man, of a woman that plaied a prettie Dog tricke: and this was the matter. She kepte an Alehouſe, ſhe was leane, yellow ſkinned ruſtie teeth, thinne lipped, ſtaring eyen: and ſomtime her face chaunged into paleneſſe, ſhe ſeldome laughed, but at her neighbours hurt. Her ſtomacke was full of choler: ergo James tale.

A quiet woman.

a pacient quiet woman, she receiued bothe roges, and harlottes into her celler, she had very good nappie ale: Mary of all menne in the Parishe, she loued not the Conestable: he diseased often tymes her gestes, of verie kindenesse, she inuented a good tourne for masse Conestable, by the practise of a false drabbe: she with the helpe of a pillowe, fained to be with childe, and made this shewe to the people, and vsed her accustomed trickes with her gestes, in the dead time of the night, at whiche time came the Conestable whom she in her owne persone resisted, so betwene the Conestable, & this sober woman, the dooze fell doune vpon her, whiche willyngly receiued, with an hellishe crie like a wilde Catte, yellyng, criyng out, that she, and that she was withall, were bothe caste awaie, and so with speede, she sent for her owne midwife, and suche like: the conestables frendes, and so she saied, she was deliuered of as goodlie a boye, as euer pooze woman groned for. His braine pan. &c. was broken, he was christened in the birth, said thei, his name was Jhon, or Jone, he was put in a little coffine: He had a little corner of a Dirige, with Masse of Requiem, the ale wife gaue some Ale pence, to praie for his soule:

soule: he was buried by his graundame, at the steeples ende. The mother all in white attire, was brought to bedde. Oh how she cried, my boye, my sweete boye, man you had neuer a childe so like you. Oh cursed knaue Robinson our Conestable. Oh murderyng villaine. This good woman (saied she) did see him, but the bowelles and braines wer putrified, that it was for no mans sight, the sauour was suche. By God, saied the honest woman, it is no lye: were it not for the feare of God, saied her husbande, I would thruste my dagger in hym. A greate rumour rose, all men and women wondered vpon Robinson: the father and mother attempted lawe. Robinson had nothyng to defende hym, but his office, yet he secretlie offered money to the good manne: and that made the good wife bold, lokyng for a greater reuengemente against the Conestable. The women wer sworne before masse comisarie, that it was a boye: and howe the conestable did kill it, yea quod masse Comisarie, the gallowes stretche hym by saincte Thomas, the Crouner shall knowe of this so he did. Whereat Totnam was tourned into Frenche, and all ranne a repungnante course backe againe, against the ale wife,

with a quartile aſpecte. Then the Graue was opened, the little Coffine opened, and the Crouner preſented with a cat, a goodlie childe, a pretie practiſe: many ſuche Dog trickes are vſed. Ah, ah, ahe, my harte, oh craftie hores, a Peſtilence on them all: this was true quod James.

Ciuis.

Wel ſaid Roger, this is no lie, I aſſure the.

Vxor.

Why man, what ſhould we talke of ſuch matters, or of mõſters: I thinke there wer neuer none borne of womẽ, Mary of ſwine kine, or ſhæpe, I haue heard, and once I did ſee a Chicken with three feete, by Goddes deintie: and an other tyme I did ſæ a pretie childe, whiche looked a ſquint, and had twœ ſightes in the left eye perde.

Roger.

Tuſhe, that is no marueile, that maie be by a thyng called impreſſion, or ſome ſecrete affection of nature: thei ſaie, that one Plinie, and Lycoſthenes doe write vppon many ſuche thynges, and I heard one ſaie, that a noble woman brought forthe a black childe, like a man childe of the blacke Moores. Her houſebande and ſhe were white, ſo were all theim in her houſe, yea, there

was

was not one blacke Wooze in all that land, the marueile was great, but in fine, a learned manne in Phisicke, founde forthe the cause, that in the tyme of conception, this woman beheldе a picture in a clothe vppon the wall, like a Wooze: And so did Jacob vse a meanes, with spotted stickes and water, to haue the sheepe of spotted colours, for his owne gaine, deceiuing Laban: so good maistres, this blinkyng boyes mother, mighte behold an Image double eyed, or els a fearfull father begotte it, that durste not abide by the reckenyng, castyng his eye to the booze with greate feare. Genc xxx.

Ciuis.

Well Roger well, will you not leaue your rye?

Roger.

Why sir, we do ride through a Rie field, it maketh me to remember some Rye.

Vxor.

Good husbande, I praie you tell me, was there euer any monsters borne of women, did you euer read of thē, good man tell me?

Ciuis.

Yea forsothe, good Susan, it is truthe, there haue been many Monsters borne, that is an extraordinarie, or marueilous

in their shapes, fearfull to behold, and wõderous: and marke this Susan, when these doe come, euer commeth either the alteration of kingdomes, destruction of Princes, greate battaile, insurrection, yearthquakes honger, or Pestilence after them.

Vxor.

I praie you tell me some of them.

Ciuis.

Anno mundi. 125. A little before the bloudie battaile, betwene Marcellus and Hanibal, was a child borne, with a hedde like a Elephant.

Anno ante Christum. 141 In Armenia twoo childzen borne, the one without eyen and nose, the other without handes and fæte: after these monsters, it rained stones in that region.

When the temple of Juno was builded, in the tyme of Quintus Tullus, a mã child was borne with twoo heddes, and a maiden childe with all her teeth: this yere did 163. thzée Sunnes appere in the firmament together. In Rome a child borne with fower handes, and fower feete, greate Pestilence and famine did folowe.

Ante Christum. 103. Marcus Tullius Cicero, being borne the iij. daie of January: many monsters borne, and the great battaile fought, betwene the Romains & the Tibzians about that tyme.

What

What shall I saie wife, but tyme will not serue, I might since the tyme of Christes Incarnation, vntill this daie, rehearse many strange monsters, bothe in Asia, and Affricke. But specially in Europe, bothe Germanie, Fraunce, Spaine, Englande, Scotlande. &c. twoo or three heddes of one bodie, many handes and legges to one body somtyme twoo bodies to one hedde. &c. the like maner of mõsters of beastes, some half hogge, and halfe shæpe, some a hogge with the hedde like a man. &c. so in foules, and fishes moste fearfull to beholde, and still after theim doe come greate battailes, pestilẽce, yearthquake, hunger, and marueilous changes in common wealthes, I haue doen of suche talke of monsters Susan.

Roger.

In good faithe it is tyme and please your masship, I thinke the conditions of menne and women now adaies, be as monsterous as euer thei were in bodies mishapen. Bad is the best, the worlde amendes like sower ale in Sommer, more worke for Lawiers, more: now is their haruest greate, thei are the workemen, and of very charitie, many plaine plowe men Grasiars, and menne of meane callyng, put to their helping handes

Plaine mens charitie.

and put their childzen to this haruestе, and all to quiet the people, that I doe thinke in a while, there shall be as many of them, as there are Parishe Churches in Englande. And loke what the honest curate wil quiet in his Sermon in the fozе noone, I thinke thei will marre all in the after Noone, and bzyng matters with costе into Westminster haule: That with Gods wozde onely, neither spendyng labour, oz a penie, might haue been saued at home. These lawiers,

Card plaiers

I saie, are cunnyng Carde plaiers, thei knowe how to make their games: thei see what is in other mens handes: thei see the riche deedes of landes: thei perusе the euidences, thei discomfozte often tymes their cliantes, and foz trifles by the titles, wise men, honest men, men of good consciences, robbing bothe the widowe, and fatherlesse.

Abusers of lawe.

Thei haue lawe foz the matter. It is a bare pasture, that thei can not fede on. Thei wil sette all men together by the eares, foz the value of a strawe, marke it well, what good neighbours thei are, and howe madde thei are in many cases, that set them a woozke. Fellowes are so bzaine sicke now a daies, if thei haue but tenne shillynges, yea, though thei doe bozowe it, will be twoo oz thzee ti-

mes

mes a yere at Westminster haule: let wife or children begge, in the ende thei go home many miles, by foolam crosse, by weepyng crosse, by beggers Barne, and by knaues Acre. &c. This commeth of their lawing, then thei crie, might doe ouercome right: would I had knowen as muche before: I am vndoen. &c. For these good workes of the lawyers, Christe saie, with a blessyng vnto thē (after that he had blessed the Scribes, whiche I thinke, were then as our menne, and Proctors be at this daie) wo bē to you lawyers. &c. whiche I thinke is a vengaunce, or curse be vnto all lawiers, spirituall or temporall, that doe wrong for bribes, frendship malice, lande, or money, against the truthe, againste the innocentes. &c. Now what doe Lawiers in this pitifull cases, when Gods worde do rebuke them: repent thē: No, no. What then: Then thei go about to stop the Preachers mouthes, or accusyng theim of railyng slaunderyng, or sedicion. Rede the ende of the .xj. chap. of sainct Lukes Gospell thei vsed Christe so, I tell your maisshippe. Light and darckenes can not agrē, neither the lawiers, and the diuines, vntill a better reformation be had. All this I heard a wise man saie, and an honest man to. He said also

Home againe hame againe, the market is doen.

A blessyng for euill lawiers.

Luke. xi.

so nowadaies, how mens Fermes are ta-
ken ouer their hedde ten yeres, or their lea-
Note this well, ses are erpired: and how. iiy. seruyng mens
wages for one yere, will not paie for one
paire of their hose: And howe euery poore
mans wife, will be as trim as a gentle wo-
man, she will laie her self to gage for gaie
geare els, I thinke the daie of Dome is at
hande. Euery man in a maner, is fallen in-
to a loue with hymself, either of his proper
persone, or apparell: his quallicomes doos
please hym well, or els when he doe heare
hymself with his retricall trications: How
he can conspounde the matter? Oh Lorde,
it is a sportation, to heare the cloutyng bea-
tles, to rowle in their ropripe termes (the
worlde, and please your masship, and my
maistres honstie, and sur reuerēce of mine
owne manhoode, is full of verletrie, no, no,
full of knauerie, and harlottrie. Coueteous-
nesse, naie, naie, open extortion. Loue, loue,
naie by Ladie, lecherie. Clenlinesse, fie, fie,
it is pride. What, I saie good chere? Tushe
tushe, starke drunkenesse. Ease, ease, verie
idlenesse. Sadde sober countenance, marke
it well: crewell, frounyng, cankered myn-
ded pitifull, no. no, spitefull. Euery churle
would possesse al alone, and euery lecherer

would

would peruse the faire women hym self alone, and so forthe. Marke the worlde, note it wel, not onely emong the temporall, but I praie you, what see you in the Churche? No spite, no venerie, no coueteousnesse. &c. Maister, maister, the worlde doe runne a wheeles Oh this geare is monsterous and vile. I doe see our Inne, we shall haue good there, I am glad of that by sainct Lambart: I praie God that we mæte with some good merie companie, after this sadde talke.

Ciuis.

It is time to baite our horses in this toune, if there bee any good meate, wee will dine, prepare Roger, for wee haue far to ride this night. Knowe what cõpanie is is the Inne, and whether the house be infected or no?

Roger.

Sir, I was in the haule, and there sitteth our hoste, a pleasaunt merie man, and a good companion, I warraunte hym: I see by his nose, that of all potage he loueth good Ale, he is mounsire graundpanche, he hath chafed the Parsone wonderously, whiche with a paire of spectacles, plaieth at Tables with hym, he stealeth faste the Table men from hym. Our hostes hath a sharpe Nose, thinne lipped, a proper yonge woman, with a shrill

Of geastes in the Inne.

a shrill voyce like a Catte: but when she is pleased, I warrante her, to be a pleasaunte woman, and full of meritrix. The good man of this house bringeth vp youth verie well, and is verie louyng to his sonne, and I perceiue he will beare muche with hym.

Meretrix.

Ciuis.

Wherein?

Roger.

When I came into the haule, my yonge maister leaned vpon his fathers shoulder, with his cappe vpon his hed, spittyng, and coughyng like a lought.

A yonge man well brought vp.

Ciuis.

Call the Chamberlaine, and let vs haue a chamber, seuerally by our selues.

Roger.

With all spede a Gods name. Chamberlaine, prepare your chamber, with all thinges accordingly in the same, for my maister and maistres. Whip maister Ostler, with a caste of ligerdemaine, bestirre you sirrha, and make ry.d. of three bottles of stinkyng Haie, and a pecke of Oates. You can make a stoned horse a geldyng, and a longe taile a courtall. You knowe my meanyng well enough: hem sirrha, I saie nothing but mum I haue seen you often in Smithfielde.

The honestie of an hostelar.

Vxor.

Vxor.

What, sir sauce, you take vppon you to plaie the Comptroller: goe quietly aboute your owne busines, and let the ostler alone

Roger.

This is a comely parlour, very netly and trimely apparelled, London like, the windowes are well glased, & faire clothes with many wise saiynges painted vpon them. A Parlour.

Vxor.

I praie you housbande, what is that writyng, in these golden letters.

Ciuis.

Melius est claudus in via quam cursor preter viam. That is, better is an haltyng man whiche kepeth the right waie, then ỹ swift runner besides, that wandereth a straie.

Vxor.

What is that man, I praie you?

Ciuis.

Non hominis consuetudinem, sed dei veritatem sequi oportet: Whiche is. It behoueth vs not to followe the constitutions, or customes of men, but to followe the truthe of Goddes woorde. And also there is a good saiyng followyng thesame. The truthe must bee followed.

Doctrinis variis & peregrinis ne circumferamini. That is; bee not ledde, or caried aboute

The best doctrine is gods woorde.

bout with diuerse or straũge doctrine. Here is more folowyng, written vpon the chimney good wife, whiche I will kepe in store. Oh God what serpentes thei are, lorde defende me frõ them. I will rede it to my self. O mulier omne facinus ausa est, plus quam omne, verum nihil est perus, nec erit vnquã mulieræ inter hominum calamitatis.

Vxor.

Well man, well, truth seketh no corners: I perceiue there is some noughtie matter, that I knowe not, but by one wyng that I doe here you rede, make me thinke all the rest is not well, because the firste worde is starke nought: that is, O mulier, whiche I am sure is, nor neuer was good. I praie you husbande, what picture is that followyng.

Mulier is a naughtie woorde, sated the gentle woman.

Ciuis.

Oh wife, it was the picture or Effigium of a noble man, whiche in his dates serued a greate noble Kyng, and was like the cutter doune of Trees by the grounde. But if God had not vppon some secrete purpose, preuented his labour in the woodde of Antichriste, he would haue vtterly eradicated vp all Papistrie, whiche daiely spryngeth out in euery corner, to the hurte of better fruites, but by Gods grace, thei shalbe confounded

The Lorde Crumwell.

founded as God wil, but thei spring a pace.

Vxor.

What picture is that, which hath a gray broze hed, a long goune, and a locke of Golde linkyng his lippes together: with manie goodlie bookes before hym, and a paire of blinde spectacles vpon his nose, with a golden pennie fallen from his handes.

This picture signifieth great clerkes euill ocupied in kepyng of silence.

Ciuis.

Oh wife, wife, it is a cãdell couered with a Bushell, and the noble Talente of wisedome hidden, whiche muste make great accomptes, for kepyng silence.

Vxor.

Sir, in that table enuironed rounde with antikes of sondrie portratures, the ground thereof is hoping Russet are three pictures blacke scholer like, or in morning clothyng the firste of them with a Rake in his hande with teeth of golde, doe stoupe verie lowe, groping belike in ỹ Lake after some thyng that he woulde finde, and out of this deepe water aboue the Rake a little steple. The seconde gapeth vp towardes the Heauen, holdyng the lappe of his Goune abrode, as though he would catche something, and towardes thesame lappe or spred goune doth falle, as it were, a churche with a steple and

The golden Rake.

A gaper.

A catcher.

A poore man. quere.&c. The third man standeth in poore apparell, with a booke in his righte hand, and his lefte hande vpon his breast, with a lamentable countenaunce, in simple apparell: what meaneth this housbande?

Ciuis.

Dame, I dare saie but little to this matter to others, but to you, I will speake a little, and not so muche as I doe thinke. The first man is one, that hath but a verie smal learnyng, lesser wit, & lesse honesty, he hath no vertue to preferr him to liuyng, but onely the name and title of a priest or minister he would fain haue a benefice or personage of some prette donatiue, he cannot get it at the Bishoppes handes, he lacketh Goddes plough. This felowe raketh with the Deuils golden rake, euen in the conscience of the coueitous patrons, or confounders hart whiche geueth the benefice, he plaieth Symon Magus, he wil buie it, and with Iudas the other will sell it, and at length it is gotten for gold, and spent with wickednesse, to the slaunder of the chuurch: God defend vs from such rakers and Simoniakers. The second is sicke of the mother, and like vnto heires when as the fathers haue left them faire landes, they mourne of the chine, and are

I meane no honest or lear ned men.

Magus and Iudas.

are neuer contented but wimper & whine, vntill the mothers are dead, and when it so cometh to passe, their wicked couetousnes by one meanes or other, cometh to shame and pouertie. This honest man gapeth for a pouson of a benefice before it is fallen, & doeth catche it or it cometh to the grounde. before the death of the discombent. He will not suffer it to fall into relappe. This man is a steward to a greate man, or kepeth his hall, garden or barnes, or is a wise man & a good husbande. Loke where his maister is patron, there he hopeth to be person. He gathereth for his yong maisters, his patrons sonne: his patron must be his executour, or some of his maisters kinsmen. This felow walloweth in benefices, as the Hedgehog doeth with apples vpon his prickes, & hath the benefite but of the apple in his mouth: he getteth nothyng of his promocions, but onely one little benefice, yet his master wil snatch at that, either to saue the wol or lãb And so hee hath onely the shels or glorious titles of promotion, but the gener hath the swete kernels: God amend this good wife. The third is, one which sheweth the state of learned men, labouring long time in studie and diuine vertue, whiche are wrapped

Children sick of the mother remedie is the gallowes.

Patrons Charitie. Spirituall promotion.

in pouertie, wantyng the golden Rake, or gapyng mouth. This man hath verie fewe to preferre hym to that promotion, he smiteth himself vpõ the breast, he wepeth and lamenteth, that vice should thus be exalted ignorance rewarded with glorie, coueteous men spoilynge the Churche by the names of Patrones and geuers, whiche are Extorcioners and Sellers, they care not to whom, so that it be raked with the golden racke. Wel wel, God of his mercie, amend this euill Market.

Symonie.

Note this.

Vxor.

Upon that wall is painted a mans skin, and tanned, coloured like vnto Leather, with the skin of the handes and feete, nayles and heare remainyng, and the skinne is spread abroad, in the which is written certaine wordes, which I doe not vnderstand.

A Judges Skinne.

Ciuis.

Wife, I wishe more suche leather, or els fewer suche Carcases, as suche skinne hath conteined in it. It is the Skin of a wicked Judge, a Lawier, whiche plaied on bothe handes. This gentleman loued golde aboue God, and crueltie aboue iustice: bothe his eares were stopped, his eyen open, hee had respect of persones: specially who brought in

A wicked Judge his reward.

in lucre, and made hym humble curteſies, them he would defend, although their cauſes in righteouſnes deſerued it not. The innocent he oppreſſed that wanted, and vnpid manie a manne. His maiſter beynge a greate prince (in the whole multitude of the people, and ſpeciallye of the Lawiers, to teache them, to decline from euill and do good, to haue the eares open, to heare both riche and poore alike, in the ſeate of iudgemente, to haue lame handes in takyng of money, which is the roote of al euill emong them.) Commaunded his Skin to be flaine from his fleſhe, he beeyng yet liuyng, roaryng with blood runnyng from his bodie. and died in a caſe moſte miſerable. Vppon whoſe Skinne is this writyng, hankyng in the iudgemente Valle, before the place of Iuſtice.

A good prince

Many doe greate miſchief in this worlde.

Iudex qui non querit vetitatem, debet excoriari. A iudge whiche will (for lucre) not ſeeke out the truthe (in the lawe) ought to haue his Skin flaine from his bodie.

Vxor.

Here ſtandeth a woman of moſte excellent forme in ſhape, and faireneſs in beautie, with a croune of riche golde, with ſeuen precious ſtones, fixed in the border of her

croune, couered with a costely mantell frō her pappes downwarde, her breastes naked the right brest geueth milke vnto ỹ mouth of the yong child on the right side. And frō the left brest floweth blood, into the mouth of an other child: what meaneth this?

Ciuis.

Vniuersitie, the fruictes thereof.

It is a goodly picture, and signifieth the estate of an vniuersitie, or multitude of scholers, which cometh to be nourished in learnyng. Whiche mother the vniuersitie, beyng crouned with the seuen liberall artes, fired in her croune: and as manie as tast of her doctrine, in the better part in vertue, to this ende to doe well, be blessed, thei do tast vpon the right breast, but the lefte breaste, yeldeth forthe doctrine of Errours, Magiques, Papistrie. &c. To this ende to persecute, robbe and spoile Christes Churche: God graunt that both these breastes maye geue good milke, to nourishe the people of God, in one holy doctrine to eche vocatiō, to agrée in vnitie like brethrē, and that the vniuersities maie teache the learned actes, & one true religion in this Christ our Lorde.

On pure wel, geueth but cleane water

Vxor.

What is that picture, whiche graffeth a golden Impe, vpon a Leaden stocke, with

a

a bagge of money of greate bigneſſe, hanging aboute his necke?

Ciuis.

It ſhould ſeeme to be a pitifull caſe, it is a noble couetous Senior, whiche for goldes ſake, dooe make diſpergiment of his blood, mariyng and ſellyng his ſonne and heire, vnto ſome Extorcioner, or ſhameleſſe vſurers doughter; whoſe fruites are ſo infected on the mothers ſide, that they will become as counterfect, craftie compounded mettal, and neuer come to the true touche ſtone againe, as pure gold. But corrupted through couetouſneſſe, and naturall coniunction, as we doe ſe graffes of trees fire yonge impes although the impe be of a fine Pippin, and graffed into an euill ſtocke. You ſhall know that fruicte by the træ, a plague prepared for gentlemen, for their abuſe, and alſo for poore men, matching the vngentle gentle.

Note alſo that vertue & gentleneſſe maketh gentlemen. Euen ſo auncient blood wrapped in vice, is but groſſe gentleneſſe.

Vxor.

Upon that Table before you, is painted a naked manne, liyng doune wounded, vpon whom fædeth manie Flies with full bellies, and there commeth an other man, with a greene braunche of Roſemarie, and beate them awaie.

Ciuis.

A Metaphor. The hongrie Flie will fill his beallie.

It should appeare by the circumstaunce, that it is not hurtfull to keepe officers still in place: for when thei haue filled their purses, and haue all thinges accordinglie, they are well, and if thei be remoued eftesones, the newe hongrie Flies will vexe the bodie of the common wealth, and neuer cease vntill thei be also satisfied. &c.

Vxor.

Yet what is that man I praie you, that sitteth in a riche throne a sleepe, and one doe blowe in his eare, with a paire of Golden bellowes, and an other do picke his purse?

Ciuis.

Flatterie of noble men.

That same is a mightie persone, ouercome with adulation or flatterie, careleſſe, swimmyng in pleasure and vainglory, whom his men doe vse like an honie combe, and daiely spoile him of his riches, by sondrie fraudes, whiche he perceiueth not.

Vxor.

And what meaneth yonder Mule, holdyng his hed so lowe: with a plaine blacke foote clothe, shodde with golden shoes?

Ciuis.

who shall hoe the Mule.

Wife, silence nowe is beste: I will saie nothyng to the matter. The Mule carieth

a

a Maister, that will dooe nothyng but for golde, and the fooles of the worlde, that loue debate and strief, must shooe this Mule.

Vxor.

Here is a rowe of pictures like Prelates painted one by an other in the border, in three partes. The first are barefooted men barehedded, long garmentes, and bookes in their handes, some of theym are bloodie. The seconde companie are mitred, & shode with Shepherds hookes in one hande, and bookes in the other hande. The thirde sorte haue Swordes in their handes, crouned with triple crounes, clothed in kynglie robes, with frounyng faces, and bookes vnder their feete: and next after them sitteth an olde mangie slaue naked, with a triple Croune, makyng or patchyng of a Nette, from whom goeth as it were, menne laden with tounes, woodde, and treasure.

Tha description of the Romishe churche.

Ciuis.

Wife, this is the true Churche of God, and the malignaunte Sinagoge of Antichrist figured: firste the true preachers and Martyres of Gods Church, simple menne, whiche followed most nere the Testament of Christe. After this persecution, then entred Confessours, good men, whiche liued

The description of the prelates of the Romishe Churche.

well, and accordyng to the Apostles doctrine: were good Shepherdes, withstoode the Wolues of heresies. &c. Kepte hospitalitie, and liue accordynglie, and were as Lambes and good Wheate. Then for the sinnes of Princes, and wickednes of men, came in Wolues emong Lambes, Darnell choked the Lordes fielde: oppressours of Princes, emptiers of Purgatorie, and fillers of helle, raisers of debate, shedders of bloodde, makers of Martyres, menne of warre, destrowers of the true churche, erectours of Idolles, vsurpers of kyngdomes, and treaders of Goddes truthe vnder their vile feete: whiche feete kynges haue kissed such is the pride of the Pope.

The Popes wickenes.

Then the Pope sitteth all naked worshyng: nowe through Gods worde, Antichrist is reueled, and seen what hee is, foule lothlie clothed in shamefull decrees, wicked lawes and filthie life, and despised of manye nations, saue of his owne children. Nowe patched his olde Bottelles, whiche will kepe no new wine: neither can he wel piece Christes pure clothe, and his ragged tradicions together. Neither will this Pet pleasure the Churche, in whiche Pette he hath taken the seruauntes of Christe, shed

The Popes practise.

their

their bloodde. He maie bee rather called a murderer, then a fisher, he neuer had sainct Peters Nette, since the Pope came to the church of Rome: now clouteth he a nette, with his rotten Decrées, Counsailes, glosing it with Gods woorde. Like the Angell of darkenesse, transformed into the similitude of an Angell of light: but his nakednesse is seen, for all his title of his holines, and riche Croune. Nowe as manie as will not obeie his maistership, he geneth awaie their kingdomes, dukedomes, prouinces, & gooddes, after the example of his patrone, not S. Peter, whiche forsoke worldly thinges but rather Sathan, whiche would haue giuen Christe muche riches, to haue honored hym. But the landes of Princes, are to heauie to be caried with his porters: and also to hotte to be troden vpon, of anie of his messengers, his Net is verie good, to catche the greate Papist withal, to store the popes holie pondes at Rome, this Nete is the inquisition.

The Popes almose dedes.

Popes portards.

Vxor.

I will aske but one or two questions, and now our diner is redie, I praie you. What meaneth yonder shepherd to clip the shæpe so nere, that he bleedeth: it is well painted.

Ciuis.

Ciuis.

Coueitous Landlo3ds.

It semeth a coueteous lande Lo3de, that doe so opp3esse the tenaũt with fines, tẽts, b3ibes. &c. wherby he and his familie, doo liue in great miserie like slaues, with continuall penurie, and affliction of mynde, and he will neuer suffer the wolle to growe, to the full staple, at length to his owne decaie.

Vxor.

A foole.

What meaneth yonder foole, that stand vpon the tree, and cutteth the arme therof a sonder, wherupon hee standeth, with a sharpe axe, and is fallyng doune hymselfe?

Ciuis.

Under this p3edicament is cõp3ehended all traito3s against p3inces: child3ẽ againste Parentes, seruauntes againste Maisters, po3e against rich, tenauntes against their lo3des. &c. wherupon thei doe liue, and haue their staie in this wo3lde, and will seeke their hurtes, whiche in dæde is their owne decaie, losse and destruction in the ende.

Vxor.

Rebels and knaues.

Good God, what meaneth that bloudie naked picture, with a sharpe Rodde in eche hande, woundyng his bodie, and spoyled of all his apparell.

Ciuis.

God

God sende peace in the christen realmes, good Susan: that do signifie by the circumstaunce of some old wise Painter, that whē the bodie and state of anie realme, or realmes of vicinitie or nerenes tegether, being as handes to one bodie, or helpers to eche other. If they bee at strief, the whole bodie, wherupon thei are deriued, shall eftesones through thesame be ruinated, and brought into perill. In this matter I will talke no further as now.

Peace and vnitie God sende vs.

Vxor.

Husbande, in this fine border is curiously painted, a house builded of stone, and with manie strong dores and windowes, barred and railed with strong yrō barres. And before one of the doores standyng a man, in a plaine poore coate with white sleues, and a little bodie standyng behinde hym, with a faire gowne in his armes, Marchaunt like, in a fine blacke cappe, and ouer the dore is written, Veritas non querit angulos, I knowe not the meanyng.

Ludgate.

Wake whists.

Ciuis.

In dede truthe seketh no corners, as these euill disposed vile Theues doe, although it was ment to helpe some honest decaied citizens, that thei should not bee vtterlie destroied

Seignior whisties.

stroied of pitileſſe creditours, but after thei might rise vp againe. Now the bākerowte is induraunce, hath loſt his credence, hee is in prison, where as his credence is spoiled and gone, no man will truſt him. But that inne hath a priuiledge to increaſe manie geſtes by this meanes. That thei maie haue liberty, with a little apleſquire to be his keper, or agrée with the kæper of the place, which chaungeth his apparell and countinaunce, crepyng into corners, making bargaines in Blackwelhaule, taking vp commoditie, refuſyng nothyng: all is fiſhe that commeth to the Nette, he ſetteth hande and ſeale to euery thing, he ſweareth he would not loſe his credence for thouſandes, hee geueth ſwete wordes, he knauiſhly robbeth, vndoeth, ſpoileth the widdowe, and the honeſte pitifull countreman, or true citizen, and when he hath vndoen theim, he runneth to his place againe, as the Fore dooeth to his hole, and liues by the ſpoile.

Happy priuiledge, and ſubtile practile.

Perilous thieuiſh bankeroutes.

Vxor.

What meaneth this ſtraunge picture, here ſtandeth a manne double, or in twoo twinnes, backe to backe, the one ſide is luſtie, faire, riche, and yonge, and beautifull. The other ſide ſeemeth ſicke, foule, pooze

and

and olde, in the yong mannes hande was a grashopper, and in the old mannes, an Ant without fete.

yong and folishe, olde and beggerly

Ciuis.

In that table is lively declared mankinde, both the tyme of his youth in felicitie, with the careles grashopper, gatheryng nothing but spoileth: house, lande. &c. in bankettes, dice, apparell and harlottes, &c. And when age commeth, hee would bee thryftie, and then cã get no more, then the lame foteles ante. Then maketh he exclamation, saiyng oh what gooddes did my father leaue mee? What good counsaill my frendes gaue me, but I esteemed none of theim both, but in fine lost both riches and frendes. And nowe I am in greate pouertie, sickenes and age. Lette other men take example by mee, and remember the wisedome of Salomon, saiyng: Vade ad Formicũ ô piger, & considera vias eius, & disce sapientiam, &c. Goe thou idle bodie to the Ante, consider and marke well her waies, and learne wisedome, she hath no guide, prince, nor law geuer, but gathereth in sõmer, to kepe her in winter. &c.

A wretche that refused good counsaill in tyme.

A lesson for a lubber.

Vxor.

There is also painted a lustie youg man, stouping doune to a vessell, in which swimmeth

meth bothe Eles and Snakes, hee seemeth to catche one of them: what meaneth that?

Ciuis.

Ya, ha, ha, it is merely handled for sothe it is one that is ouercome, either with loue or coueteousnesse. Ye goeth a woyng, my dyng, dyng: and if he spedeth my dearlyng, what getteth he my swetyng? For soth, either a serpente, that will styng hym all his life with cruell words, or els a swete harte with pleasunt speache, that when hee thinketh her moste sure, hee hath but a quicke Ele, you knowe where. Ha, ha, ha.

Of a woer how he sped.

Wel ficched.

Vxor.

There standeth a manne in comely faire attire, like vnto purple in Graine: A longe purse by his girdle, and a chaine of golde about his necke. Ye hath a Lion in a chaine, on the one side, and a For in a slippe on the other side. It is a trim picture well painted

Ciuis.

Thus goeth it with the worlde, that where as menne by crafte and flatterie of the Fore, can not deceiue the powre widow and fatherlesse, as often tymes thei do good Susan. Then moste cruellie with violēce, they vse the forse of the Liō: with greuous wronges, extortion, and violence, neither

Eccle. v.
Eccle. iiii.
Abacu. i. a.

regardyng

regarding the goodes, teares, or liues of thē whom thei doo oppresse, nor Gods curse. This is a pitifull case, marke it well. That when God doeth laie on his crosse, as by the death of the housbande, how is the widowe handled, and the fatherlesse. &c. Do not the wicked put to their handes with robberie: and thei which flattred the father with the For, will destroie the sonne with the Lyō.

Vxor.

Who is he, that sitteth betwene twoo stooles, in that corner?

Ciuis.

This felowe would serue twoo maisters, his name is Jacke indifferet, twoo faces in a hoode. He beareth fire in one hande, and water in an other: a Papiste, and a Protestante: God and Mammon: the Alcaron of Mahomite is as good to hym, as the Bible of Christe. The childe when he thinketh hymself moste surely sette, then falleth he lowest to the grounde: Both his maisters will slippe from hym: he is spewed forthe, for that he is neither hotte, nor colde. Apoca. xxi.

Vxor.

There is painted a sober, modeste, and comely picture, in his right hande a Cuppe of fine golde: and in the lefte hande, an olde

ragged garment, what meaneth this?

Ciuis.

This is an excellent inuention, and thus it is alluded verie well, to the saiyng of the wiseman, admonishing all men with these woordes. Vse well the tyme of prosperite and remẽber the tyme of misfortune. For God saith he, maketh the one by the other: So that a man can finde nothyng els vnder the Sonne.

Eccl., vii.

Vxor.

What beaste is that, hauyng many colours, one bodie, and seuen horrible heddes.

Ciuis.

The bodie of sinne, with many infernall heddes: Wickednesse in euery place vnder the Sonne.

Vxor.

What ship is that with so many owers, and straunge tacle: it is a greate vessell?

Ciuis.

This is the ship of fooles, wherin saileth bothe Spirituall, and Temporall, of euery callyng some: there are kynges, Queenes, Popes, Archbishoppes, Prelates, Lordes, Ladies, knightes, Gentlemen, Phisicions, Lawiers, Marchauntes, Housbandemen, Beggers, thieues, Horses, knaues, &c. This

Note this well.

ship

ship wanteth a good Pilot: the storme, the rocke, and the wrecke at hande, all will come to naught in this Hulke, for want of good gouernement.

Vxor.

What nomber of men in Harnesse are these? Some sleapyng, and many of theim semeth to goe wisperyng together: and behind them, there appereth other men, puttyng forth their heddes out of corners, wearyng no harnesse.

Ciuis.

These are not onely the Conestables with the watchemen in London, but also almoste throughe this realme: moste falsely awalyng the tyme, commyng verie late to the watche, sittyng doune in some common place of watchyng, wherein some falleth in slepe, by the reason of labour, or muche minding before or els Nature requireth reste in the nighte. These fellowes thinke euery howre a thousande, vntill they goe home, home, home, euery man to bed: God nighte, God nighte, God saue the Quene, saieth the conestables farewell neighbors: esteesones after their departyng, creepeth forthe the wilde roge, and his fellowes, hauyng two or three other harlottes for their

Conestables and their watche.

tourne. With pickockes, handsawes, long
Hookes, ladders. &c. to breake into houses
robbe, murther, steale, and doe all mischie
in the houses of true men, vtterly vndoyng
honest people, to maintain their harlottes
greate hoses, lined clokes, long daggers, and
feathers, these muste be paied for. &c. This
commeth for want of punishement by the
daie, & idle watche in the night. God graūt
that some of the watche, be not the scoutes
to the thieues, yes, God graunte that some
men haue not conspiratours of thieues, in
their owne houses, whiche like Judasses,
deceiue their maisters. If this watche be
not better looked vnto, good wife, in euery
place in this realme: and al the night long,
searchyng euery suspected corner. No man
shall bee able to keepe a penie, no, scant his
owne life in awhile. For thei that dare at-
tempt suche matters in the citie of Londō:
what will thei doe in houses smally garded
or by the high waie. Yet there is muche ex-
ecution, but it helpeth not: it is the excesse
of apparell. Hose, hose, greate hose, to little
wages to many serūing men, to many tip-
plyng houses, to many drabbes, to many
knaues, to little labour, to muche idlenes.

Vxor.

Jesus,

Jesus, Jesus, good husband, but one question, and then to dinet. What are all these twoo and twoo in a table? Oh it is trim.

Ciuis.

These are old frendes, it is well handled and woorkemanly, Willyam Boswell in Pater noster rowe, painted them. Here is Christ, and Sathan, saint Peter, and Symon Magus, Paule, and Alexãder the Coopersmith, Trace, and Becket, Martin Luther, and the Pope, Ecolampadius, and Fisher, sir Thomas Mooze, and Jhon Frith, bishop Crãmer, and bishop Gardiner. Boner wepyng, Bartlet grene breche. Galen and Gregozy Wisedom. Auicen, & Geozge Salthous. Salomon, and Will Sommer. The Cocke, and the Lyon, the Wolfe, and the Lambe, and thus I doe ende. Aske me no moze questions, good Susan.

willyam Boswell a Painter.

Geozge Salthous.

Roger.

Sir, there is one lately come into this Inne, in a greene Kendall coate, with yellowe hose, a beard of thesame colour, onely vpon the vpper lippe, a balde chin, a russet hatte, with a greate plume of straunge feathers, and a braue scarffe about his necke, in cutte buskens. He is plaiyng at the treastrip, with our hoste sonne: he plaieth tricke

Mendar is described.

vppon the Gitterne, and daunce Tre..., more, and Heye de Gie, and telleth newes from Terra Florida. He looketh a squinte, he daunceth vp and doune, I did se him giue the good man, a pece of a Unicornes horne, good against poison: he semeth a pretie scholer: but I heard hym praie the chamberlain in his eare, to lende him v.s. vpõ a pressing ryon, which chamberlain refused the gage.

Ciuis.

Roger, call hym to diner, it is some pleasaunte fellowe, and lacketh money belike, through trauaile, the poore man is driuen to his shiftes; and would make other men merie, when he wepeth in his owne harte.

well taken.

Vxor.

A good wife.

Good housbande call in some graue companie. What should suche Jackes, and tospottes doe here? He semeth to bee some theif, or ruffin. Fie on hym verlet, fie, fie.

Roger.

By our Ladie I will fetche hym into diner: He is a good companion for me. Wee shall heare newes.

Newes.

Ciuis.

Goe thy waies quickly.

Roger.

A gentle greetyng.

Sir, my maister, and my maistres, praie your

your Maisterhippe, to take the paines to come to their chamber: where as you shalbe hartely welcome to their diner.

Mendax.

Sir, I will waite vpon them: but first I will vpon this whetstone, sharpe my knife.

Roger.

Sir, here is this gētleman come, to kepe you companie.

Ciuis.

Ye is moste hartely welcome, set hym a chaire, giue him a trencher, and a napkin: I praie you take parte of suche as God hath sente, if it were at London, I might make you better chere, but here I cannot.

Mendax.

Here is good cheare, I was there within these ten wækes, that I would haue giuen twentie shillinges for suche a loafe as this: whereas no suche cheare was to be had. Mendax doe beginne.

Ciuis.

Where was that, I praie you gētle maister: I cannot tell what to call you, nor of what countrie you are?

Mendax.

Sir, I was borne nere vnto Tunbrige, where fine knives are made, my name is Mendax, a yonger brother, linially descen-

Mendax his armes.

ded of an auncient house, before the cõquest we giue thꝛee Whetstones in Gules, with no differẽce, and vpõ our creste a left hand with a hoꝛne vpon the thombe, and a knife in the hande. The suppoꝛters are, a Foꝛ on th'one side, and a Frier on tho'ther side.

A Ruffian.

And of late I traueiled into Terra Floꝛida whereas I felt bothe wealth and woe: the blacke oꝛe neuer trode vpõ my foote befoꝛe a dogge hath but a daie. We are boꝛne al to trauaile, and as foꝛ me, I haue but little to lose: yet I am a gentleman, and cannot finde in my harte to plaie the slaue, oꝛ go to cart, I neuer could abide it by the Masse.

Ciuis.

Ironia.

You speake like a wiseman, I perceiue by your behauioure, you haue been well bꝛought vp, I pꝛaie you where is that lande

Mendax.

Terra Floꝛida described by Maister Mendax.

Many. M. miles beyonde Toꝛrida Zona oꝛ the Equinoctiall line: In the Longitude nere vnto the Pole Antartike. It is an. C. M. miles long, and is in the part named America, and by the waie are the Ilandes called Foꝛtunato, oꝛ Canaria, whose west partes be situated in the thirde Climate.

Ciuis.

It was a daungerous trauaile, into that coun

countrie: where landed you, at what place?

Mendax.

Wee sailed to the Ilandes of Portum Sanctum, and then to Medera, in whiche were sondrie countrees and ilandes, as Eractelentie, Magnesortis, Grancamarie, Tenereffe, Palme Ferro. &c. And our captaine went with his soldiours to lande, and our first commyng nere vnto the Riuer, in one of these Ilādes: as we refreshed our selues emong the Date trees, in the lande of Palmes, by the swēte welles, we did, to the greate feare of vs all, se a great battaile betwene the Dragō, and the Unicorne; and as God would, the vnicorne thrust the dragon to the hart: and again the dragon with his taile, stong the vnicorne to death. Here is a peece of his horne, the blood of dragons is riche: that battaile was worth 200. markes to our capitain. Then we traueiled further into Teneriffa, into an exceedyng high mountaine, aboue the middle region: where as we had greate plentie of roche Alō. And might well heare an heauyly Sermonie emong the Starres: The Moone was nere hande vs with marueilous heate. And whē we came doune at ỹ hill foote, growe many grosse herbes, as Louage, Laserpitium, Acanthus,

A battaile very profitable.

He was nere the Starres.

canthus, and Solanū, and whether it was by the eating of Solanum, or no, there was a greate mightie man naked, and hearie, in a deepe slepe, whom wee gently suffered to lye still. He had a greate beard, in which a birde did breede, and brought her yonge ones meate, this man slepte halfe a yere and waked not. Our capitain declared to vs, that the spials had vewed the la... and how that our enemies were at hande. The nert daie, moste fearfull people, painted with sōdry colours, approched in strāge beastes skinnes, with Flint, so were their shaftes and dartes made, with whom wes fought, and slewe, and tooke some: and yet the people so assaulted vs, that with muche difficultie, wæ recouered our Barkes. And then wee sailed forthe, and chaunced to let fal our soūding lead newe tallowed, wherupon did sticke gold, with all spede we sent doune our diuers, and so within thræ dates we gathered thirtie hogsheddes of fine gold besides twoo buttes of orient perles, al the shore was full of curral. From thence wæ sailed to the greate Isle, called Madagastat in Scorea, where were kynges, Mahumitaines by religion, blacke as deuilles: some had no heddes, but eyen in their breastes.

o lie, no lie.

Medar bryngeth good tydinges of treasure & riches, and where it is.

Some

some whē it rained, couered all the whole bodie with one foote. That land did abound in Elephantes teeth: the men did eate Camiles, and Lions flesshe. Muske and Zeuet in euery place did abounde: and the mother of perle, wherof the people made their platters to put in their meate: thei dwell emōg spice, the ground is moiste with oile of pretious trees. Plētie of wine out of grapes, as bigge as this loke: muche Peper, thei cānot tell what to doe with Suger: but that their marchantes of Maabar, twōtie daies iourney of, doe come, and take of their goodes frankly for nothyng, but some of them do bryng yron, to make edge tooles, for which thei haue for one pounde, twentie pounde of fine golde. Their pottes, pannes, and all vessell are cleane gold, garnished with Diamondes. I did sée swine fēde in them.

Ciuis.

Did you se no strange foules there, & fishes?

Mendax.

In the isle called Ruc, in the great Cans lande, I did sée Marmaides, and Satyres, with other fishes by night, came fower miles from the Sea, and climed into trees, and did eate dates and nutmegges, with whom the Apes and the Babians had muche fighting.

The beste meate, and ye worste.

ting, yelling and cryng. The people of that land do liue, by eating the flesshe of women. In this lande I did se an Ape playe at Tickе tack, and after at Irishe on the tables, with one of that lande: And also a Parate, giue one of their gentle women, a check mate at Chesse. There Gese daunce Trenchmore.

Ciuis.

God keepe vs from those cruell people.

Mendax.

Birdes of straunge kindes.

But sir, as for Birdes thei are not onely infinit in nombers, but also in kindes: some voyces moste swéete, and some moste fearefull. Nightingales as bigge as Gése. Oules greater then some horse: and there are birdes that doe lye in a rocke, where Dragons are, whose Feathers in their wynges, are thirtie foote long, the quill as bigge as a canon roiall. Also I heard Parates dispute in Philosophie. Freshe in Greke, and syng decant. Also there are a people called Astomy, whiche liue very long, and neither eate nor drinke, but onely liue by ayre, and the smell of fruites. In Selenetide there are women contrary to the nature of other women, do laie egges, and hatche them, from whom do children come, 1. tymes greater then those, which are borne of women. There did I se

Scipodes,

Scipodes, hauyng but one foote, whiche is so brode, that thei couer all their bodies, for the raine, and the Sonne.

Item, I did see men, hauyng feete like horse, called Ipopodes.

Item, I did see the Satyres, halfe men, and halfe Goates, playyng vpon Cornets.

Item, I did se Apothami, halfe horse and halfe man.

Item, I plaied at tables with the people calle Fanesij, whose eares were as long as clokes, couerynge all their bodies. Here the is the great citie called D. iiij. c. miles within the wall: the wall was Brasse, two. M. gates, fyre. C. bridges, as bigge as London bridge, the Citie paued with golde. Naked menne dwell there, with twoo heddes, and fyre handes euery man. There did I se apes plaie at Tennis.

Ciuis.

I praie you, is there any plentie of precious stones?

Mendax.

Merie many, but harde to come by, but in the Iland Zanzibar, is muche plentie of Ambergrise, that thei make claie for their houses withall, there if wee had holden together like frendes, we might haue gotten a worlde,

Ambergrise as plentifull as claie.

a worlde, when I doo remember it? Alas, alas, euery man is but for hymselfe, you may consider what diuision is. Emeroddes, Rubies, Turkies, Diamondes, and Saphires were solde, when we came thether first, for the waighte of yron. A. M. riche Turkeises were solde for .iij. s. iij. d. to bee shorte, one with an other, after .iij. s. iij. d. a pecke. Our men gather vp Carbuncles and Diamõdes with rakes, vnder the spice trées.

Precious stones moste plentifullie.

Diamondes gathered with rakes.

Ciuis.

How chaunce you brought none home in to this realme?

Mendax.

Oh sir, wee filled twoo shippes with fine gold, three shippes with Ambergrise, Muske and Unicornes hornes; and twoo tall Barkes with precious stones, and sailed by the Adamante stones, which will drawe yron vnto theim, and so caste awaie the greatest riches in Heathenes, or Christendome. After that cruell chaunce, we came vppon the maine lande of Cuba, in the greate & mightie lande of America, where as the people called the Canabals, doe dwell in caues, rockes, and woodes, there as women will eate their owne children, and one man an other, and thei are Gyantes, moste high and fearefull;

A great losse, it hath vndon all Englande

Cruel Wome

full: all goe naked, the neither knowe good humanitie, humaine policie, religion, lawes, nor Chastitie. One is equall with an other, the strongest of bodie are chiefest, for there al is ruled by force, and not through reason: after the maner of swine Children loue their fathers no more, then Pigges doe the Boares, for thei saie, lust causeth generation. And when their parentes are very old, thei bring them to an exceading high mountain where as is a greate tower builded vpon a Rocke, vnder whiche tower is the golden Wyne, in whiche Wyne, there bee two great monstrous dragons, kepyng the same whiche will neuer suffer the children to come to receiue the benefites of that place, vntill suche tyme as thei haue slaine their parentes, and cast their flesshe into the caue, and washe the dragons Image, whiche ars within that tower, made of precious wood with the blood of their saied parentes.

A good common wealthe

The price of Spice.

From thence we trauelled into an Iland where as it neuer raineth but once a yere, and that is in the moneth of July, whereas Nilus runneth, by giuyng benefit vnto the plaine countrie, where as spice of all kindes doeth growe. In that Iland doeth growe Apples moste plentifully, whiche thei doee

call

call Lupilum. A little before our commyng was a greate winde, whiche had shaken doune muche fruite, and precious spice, and many hundred carte loades of good Hoppes after whiche fell doune plentie of rain, raisyng a mightie floud, incontinent succeded a burnyng heate, for it is vnder the Equinoctial line, or Torrida Zona. In fine, thoroughe this coniunction of the Sonne, mouing this boilyng of the water, through the helpe of muche spice, I neuer dranke suche Hipocras, wine, nor Beere. The Flemynges haue founde out the commoditie, and careth to transport no more Hoppes hether vnto vs. And if good lucke had bene our lord, we had made our selues, and all the christiã kyngdomes for euer.

A miracle of double Beere.

Where it remaineth double Beere.

A feaste for Flemynges.

Ciuis.

Alas, alas, what was that, I praie you tell me, I am sory that you, and your freindes haue traueiled thus long, and haue bene in daunger for nothing. But I perceiue you haue been a greate traueiler, and haue seen many countries, woodes, and riuers.

Mendax.

Loquax.

Non finis erit si prosequar omnia verbis,
Flumina & specos, cãpos siluasq; lacusq;
Colles apricosq; siuosq; vndeq; portus.

Omnia

mnia sunt vidi. Now let them goe,
haue seen those thynges and manie moe.
yr, in the landes beyonde Cuba, or as the
osmographars call Lamiam, or lanicam,
her as the people doe curse the Sunne at
one, bicause it burneth them. There is a
tyng Iland, swymming aboue the sea, by
hat meanes I knowe not, whether occa-
oned by Corcke, Wooll. &c. it woulde by
e winde shifte from place to place. Some
ied it was a shred of the bankes of Para-
se, broken through the force of Ganges,
nd so in continuaunce brought downe: It
as not brode. In that Isle were but fewe
eople. And the menne of that place doe by
roper art, with a sharp flint stone worme
e women, and pretely cut their tongues
nd take forth a smale Serpente aliue, and
eale their Tongues agayne with herbe
race. The Italians make poysons of thys
erpent. This Iland hath many riche sto-
es, golde & spice in it, with precious trées,
s Agallicum, and Guiacum. In that Isle,
here had been some Frenche men: whose
kinnes were clene cast of, in the maner of
nakes, marie they were full of hooles.
This Guiacum did muche pleasure to them
elike. But as wee were deuising howe to

A newe Iland that swimmeth commyng frō Paradise.

Women haue wormes in their tongues

Guiacum.

steale this lande awaie, and bryng it forth to the mayne Sea with our Pilottes, two A great losse thinges letted our purpose. The one was the Hauen mouthe was to straighte. The seconde, the people were to vigillant, and letted our purpose. But I truste, I and my companions will make one lustie voyage and geue an onset for all: wee will either winne the sandle or lose the horse. We are none but good fellowes, of my parte I will doe what lieth in me, to make manie prentises free, and cause other good yong Gen- An honest fe- tlemen in selling their lande to gette thou- lowe. sandes. If men knewe as muche as I doo in this matter, they had rather venter the best ioynt then be from thence, it is almost heauen, and if we doe wante by the waye let euery man kepe close, and ther we may chaunce to find some little fleting Iland Pirates, het- wherin good Suger, Spice, Silke, Lin- ters of wap- nen. &c. Readie made, and that will make pyng. for their snap- readie money: and money maketh a man pyng. Oh that young menne woulde beleue me and followe mee. I woulde make them Lordes or. K.

Ciuis.

Were you euer in the lande of Ethiopia

Mendax.

I know

I knowe all that lande, it is an excedyng
reate lande. It is from the Equinoctial to-
warde the Pole Antartike, and is deriued
oth of Asia and Affrike, neere the famous
Riuer runnyng through the Iſlande, & the
ong mountaines called Luna. Prester Iho
odwell in the Eaſt parte. The Chiefeſt ci-
ie is called Meroa, ſometyme Saba. The
Quene of that Citie came to Salomon. I
id ſée hym toumbed in Meroa, nere hande
s brode and longe as Weſtmeſter Haule.
ade of pure Chriſtall & Golde, garniſhed
ith coſtlie Saphires and Diamondes .xx.
ound waight euerie ſtone. Through the
hiche Chriſtall, whoſoeuer had eaten of
he herbe called Apium riſum, growynge
the lande Lekthyophages, where as the
eople do bewitche eche other: then ſower
oures in the night through the Chriſtall
One maie ſée King Salomõ Quene Saba,
nd .iiy.c. ladies daũſing with noble graces
riche attyre, with garlandes of roſes on
heir heades, and round about the inwarde
order of the tombe maie Seraphius with
utes Citrons and Harpes, plaiyng, with
reate ioye. In the ende Salomon as his
aiely maner was, kiſſed onely the Quene
nd ſaluted the ladies, ſo the Ladies with

the Cherubens vanished awaie, and Salo
mon laie downe by the Quene vpon a rich
bedde, and they twoo did sleepe there. B
twene whō there was a red hand holdy
a long naked Swoorde to guide the Quen
foz feare of the thyng that you wot of, thy
I did sæ by my trothe. Now a little moze
the walles. They vse their magike by st
nes, woords and herbes, with herbes of h
kyndes. I haue sæn them transformed me
into Lyons and Wolues, and manie Wo
menne into Sowes, she Goates and Apes
With moyste herbes men into fishes, an
women into Apletrees, and in Somer th
trees full of Aples, and sodainly by a secre
hid Antypothia these Apples are all tran
formed into childzen aliue and growe a pac
as Barnacles dooe in Scotlande, which
barnacles do growe vpon trees by the Se
side. So dooe their Childzen in some place
there: but not euerie where, of this comet
it to passe, that the Anthropophrager ar
desirous to eate of eche other through thes
Enchauntmentes and coniuringes, of a
flesh they doe loue the Coniurers flesh an
all their kynd, as example. The holie hou
of the Enquisiters of Spaine, sente int
that lande of late on hundzeth Friars, c
maundi

maundyng them onely, accordyng to the
Romishe rules. To set vp Aulters at their
rriual, and so saie masse in their holie gol-
en clothes, and so they did. But when the
anabales spied their bald pates, and also
heir coniuringes, neither searyng Deuell
or Pope that sent theim: Without anye
ruple of conscience they did eate them al:
nd if I by the eatyng of an herbe called
Dorademus, which a witch taught me, had
ot been turned into a Dogge, I had been
aten of them also, & in thende by good hap
fed vpō the knaue Friers bones sixe dayes.
My boy was so strōglie bewitched, that
e is a dogge still. This same is he, he was
gentleman of a good house, he vnderstan-
eth vs well, and sometyme was a proper
an, and shoulde haue maried with one in
London called Jone Trim, whiche nowe
re God wot of sondzie kyndes, but differ
ot in conditions, chast, religious and kynd
arted. When I departed from the Cana-
les. Then I ranne from Ile to Ile, and
ame through a lande of fire called Hell. It
was full of burnynge Salamanders, no
moze hurte with fire, then fishes are with
water. In deede a Witche led me through
her I did see and heare many of mine olde

acquaintaunce, but thei did not see me, she tolde me in her language it was purgatory, saiyng thus. Irepop Si Ireuank sina a yel. Then came I into the Lande of Parthalia, whiche is a lande of Giantes, tall men sum one hundreth foote long and verie olde, the guide by interpretation tolde me that one was aliue there, whiche was a labourer at Rome when it was firste builded, I did see hym shake. xxj. bushelles of Oysters from the tree, wher as Oysters do growe, which træ was a slight shoote of height, this was aliue Anno. 1562, Then came I iust vpon our Antipodie foote, against fote, in a land like ours, and al had bēen in one Climate of Riuers Hilles and vallies like ours. There is Gaddes hill, Stangate hole, newe market heath like ours in all pointes. Also coūtries like wales. Tinsdale and Riddesdale sauing there were some true men, but here is scant one in them I trowe, in Tinsdale.

Roger.

I praie you honeste man surreuerence, you cleane felow masse mendhouse, is ther anie great Citie in that land.

Mendax.

Goodman Loquax my name is not masse, mendhouse. I am no Carpenter, my name is

's Mendax, whiche in the Ethiope tongue, ignifieth the name of a greate Citie, the mother of holie religion & truth, and is called Emor, in manners like Modos & Romog

Ciuis.

Is there any greate Citie.

Mendax.

I forsoth, there is on olde famous Cittie of a great antiquitie, the best reformed Citie of this worlde, the like hath not been hard of, neither red of nor seen. Barbarous Grekes cal it in their lãguage Metonoyæ, which by interpretation in their tongue is called Ecnatneper or Nodnol. The lande is called Taerg Natrib: a most auncient land. and Christians all sworne enemies to the Pope.

Ciuis.

I praie you howe is the Citie reformed.

Mendax.

I will beginne first of their Saboth daye whiche is the seuenth daie, that is sondaie, and as thei doe in this hedde citie, so all the other Cities doe, Townes and Villages, all doue the same, for I doe knowe theym all, for in that land are. 1560. parish Churches, sometyme they had manie horrible dennes of Idolatrie called Seiabba verie

riche, whose landes the wise Princes gaue and changed euen to some of the temporall pristes, and which haue suche swetenes in the riches and gaine therof. Although that many of theim doe loue Papistrie, thei had rather the Citie of Rome with the Popes holynes, were vtterlie burned, yea, and Christes also together, then they woulde loose their Abbaie Landes, oh it passeth Terra Florida, and yet for all this, I thinke they are Protestantes, not one Papiste in all that lande I warrante you, no nor one wicked liuer.

Ciuis.

Tushe manne to the matter, concernyng the kepyng of the Sabboth daie, tell that to the ende, and then a reckning with our hostes and let vs departe, it is three of clocke smitten. I must awaie, I haue farre to ride this euenyng.

Mendax.

This Citie is greate, well walled and stronglie fortified, warlike, with greate gates verie beautifull, as euen Hierusalem was. These gates are locked faste vppon the Sabboth, sauyng the smale portales, to this ende, that the Citizens dooe not goe, neither ride forth of the Citie duryng that daie,

daie, except it be after the euenyng praier, then to walke honestlie into the swæte fildes, and at euery gate in the time of seruice there are warders.

Ciuis.

What, then will they not suffer the trauelers and countrie dwellers, to Journeye to their townes and dwellyng places.

Mendax.

No surely not one, but what so euer hee be, he muste kepe hollie the Sabboth daie, and come to the churche both man woman, yong and olde.

Ciuis.

It is not possible, who do loke to the yonge childzen, sicke folkes, and make prouision foz diner and supper.

Mendax.

This is the matter, in euerie Churche they haue two worthie ministers, foz there are no pluralities. These men are knowen to be wise, sober, honeste and learned, the better learned is the Preacher, the other dode minister the sacramentes, and both of these haue good stipendes, and greate reuerence done to theim. They doe shewe suche light to the blinde, thei visite the sick: they moue people to pitie the poze, and forgeue

their

their enemies, and at the sounde of the bell the seruauntes and suche as muste attende at home, when their maisters dooe come from the Church at the seconde Sermond, all heare the first Sermon, wheras thei do beginne to sing with holie Psalmes before the Sermond and also after. And after the Communion is done, they soberlie departe geuyng attendance that ỹ familie at home of the yong childzen oz sicke, be diligentlye looked vnto, prouidyng the diner foz their maisters. &c. Whiche are present at the second Sermonde, with their wiues. &c. Oh blessed sight the heauenliest méeting that euer was seen oz hearde with moztall eyne, oz eares, would God that I were there againe, there is not one Usurer, not one.

Ciuis.

Why, what sight is it, I praie you, oz what hearyng that is so heauenly.

Mendax.

There is no mingled doctrine, no tromperie of Papistrie, but the naked, true, and perfite wozde of God: No flattering in the preacher, neither railing, but teaching truly euery manne his duetie, to GOD, their prince, and one to another: the greate curses of the lawe, and swæte promises of the

Gospell

Gospel. There is excommunication of the vngodly: Discipline to the penitentes, and godly reconciliation again into the churche: openly cõfessyng their faultes: makyng restitution of wronges: breakyng the othes of wicked bargaines, hauyng the greate feare of iudgemente of GOD before their eyen, whiche maketh theim to tremble, doyng no wronge one vnto an other: neither by extortion, vsurie, euill ware sold by vntruthe for good &c. with collections of mony for the poore in deede: the idle are sette to woorke, or sore punished for slothe, is not this well doen maister Ciuis.

Ciuis.

If this be true, it is a blessed Citie. How doe they spende the after noone, I praie you.

Mendax.

Euen as thei did in the fore Noone, the communion excepted, in whiche place, the yong people are examined, in the principall partes of the christen faith. And one thyng did I note in that Citie, and also in the others: there wer no people walking abroad in the seruise tyme, no, not a Dogge, or a catte in the streate: neither any Tauerne doore open that daie, nor wine bibbyng in them, but onely almose, fasting, and praier.

Ciuis

Ciuis.

How doe they punishe the Sabboth daie breakers, and other offences?

Mendax.

Accordyng to the offence, there is no respecte of persones: there the magistrate is greuously punished, as the poore people, for geuing euill example.

The drunkarde is punished with fastyng in prison, certaine daies.

The adulterer by death: so is the fellon or murderer accordyng to Moses lawes.

The vnreconciled, stubborne againste the parentes are put to death if they be cõpanions by their parentes.

The berwardes are greuously whipped, for that out rage with Dogges, Beares, and Apes plaie, on the Sabboth daie lyke our bedles.

The Juglers eyes are put out.

The common swearer doe lose his tongs

The Ruffin is chained and whipped like our Bedles.

The double handed Lawier, or double dealer in poore mennes causes, is kepte in prison, and forfite his goodes to the prince, and the wrongfull oppressed.

The extorcioner is made a begger.

The

The promoter, for his own proper gain, is coumpted a K.

The informer for a common wealthe, is coumpted honest, and well regarded.

The defrauder of the wages of the labourer and seruauntes so proued, is in case of Fellonie.

The wilfull periurie is stoned to death, with tongue cut out.

The knowen peruerse Papiste is burned, for in hym is coumpted a nomber of treasons, as he would the chaunge of Religion. The Pope to goueme the Prince: the destruction of the faithfull. Ergo a traitour theefe, knaue. &c.

Ciuis.

So Goddes lawes and the Princes, are obserued in that happie lande. I praie you what is the cause?

Mandax.

The are written ouer all the Citie gates, and in their Churches, in letters limned with golde: The woordes of Christe, saincte Peter, or sainte Paule, omnes honorate, fraternitatem diligite, deum timete, regem honorate, and they haue these woordes written in their hartes and doynges, so their brotherly loue, their feare of God, 1 Pet. ii.

and

and thd honor of their Prince or Kynge, is the cause. The effecte that dooe followe is iustice, charitie, quietnesse, and so God doe cast his blessing vppon them. y. haruestes in one yere. The holye Curates make suche peace in their cures, that the people goe to no lawe, I warraunt you.

Roger.

Why, are there no thieues? Are not the Lawiers as riche, as they are here in oure countrie: for here the Lawiers do swarme as thicke, as euer did Friers or Monkes in hell & be as full of coueteousnesse, as euer the Friers were full of superstition.

Mendax.

There was not a robberie, murder, periurie, of any horrible crime committed this xx. yeres: in this case why should the sword be drawen? Euery manne doth knowe his owne, and doe liue in peace, vsing much fasting & prayer. There are iudges, and worthie Lawiers in euerie Citée, whiche haue great stipendes of the prince, & take no fées of the people not a pynne: They dooe giue counsaile in the countrie freely. They are wise, godlie, & peacemakers: they haue no pettie Foggers, nor a swarme of seditious disquieters of ỳ cõmon wealth, like thieues

no

no not like theues but théeues themselues.

Ciuis.

One question moze. Are they at peace with their neighbours of other nations.

Mendax.

Nature hath placed their lande within the Sea like this lande. That is one garde. Also they haue in stoze a greate stronge Nauie of shippes well appointed, and all their coastes with Castles, Blockhouses, Becons, watchemen. Thei haue many famous men of warre, valiaunt, good of iudgemente and also well trained Soldiours, faithfull hardie and obedient, euerie one of these can well handle his peece, oz shote in a Bowe. Their Capitaines in the tyme of peace haue greate wages to maintaine thē it behoueth theym so to maintaine their meane of Warre, foz feare the Golden fleese be stolen. Foz it is a good Lande foz Woll and Cozne, muche desired of the Enemies, and in the olde tyme often runne ouer with other nations, the men there, xx. foote hyght.

Mendax will soner saie the truthe.

Ciuis.

How are the people appareled.

Mendax.

Uerie plain, sauing the nobles which are riche in faire attire like angelles, there the

women

women are verie huſwifly, the men homely, great labor, little ſilke is worne, no iewels, no light colours, no greate hoſe, no long daggers, no cockſcombe fethers, no double ruffes, not many ſeruyng mẽ, no diſing nor vnlawfull games, neither coggyng, knauerie, foyſtyng or coſenyng. Plaine, plaine, plain, both in word & dede, much hoſpitalitie, ſpeciallie among the Cleargie, no pride among them, but mercie, mercie, and pitie pitie. Alſo in their courte is no vanitie nor flatterers, but verie curteſie, & in all pointes, ruled by Gods worde in vnitie.

And thus fare you well, for this is true or els I do lye. Roger.

I will ſweare vppon a Booke thy laſte woordes are true, and all the reſte are lies. You might haue told that tale at Wheſtõ, and won the beſte game, thou went neuer in ſuche landes, neither haſt thou ſeen anie ſuch comon welth, farewel goodmã knaue.

Ciuis.

Awaie Roger, fetche forthe my horſe, Gentleman fare you well, I doo giue credite to your tale, you muſte bere with my man, hee is a verlet, and you a gentleman of great trauel, iudgement and experience.

Mendax.

Sir, in your presence, I will not deale with hym, for your courteous entertainemente, but as I am a true gentleman, as I am in deede, I will whip the slaue, if I doe meete hym alone, for giuyng me the lye, he doeth me great dishonour, I will not beare it at his handes, I haue slaine aboue. 30. for callyng me liyng knaue. God haue mercie vpon their soules. I am very Cholericke.

Ciuis.

Giue me your hande, you shall knowe, this shalbee corrected of my parte, God willyng, who keepe you: fare you well yet once again, good maister Mendax fare ye well.

Mendax.

Fare you well gentle maister Ciuis, and you good maistres.

Vxor.

God be out of your waie for stomblyng.

Roger.

I praie God, the Gallowes gnawe thy knaues bones.

Mendax.

Well knaue well, by the Masse I wil not forget you, you vile Roge: I will trim you for this geare, if I catche you.

Vxor.

Whose faire fielde is yonder, I would Faire fielde:

faine knowe it, and let trifles passe, I will not beleue theim: let fooliſhe thynges goe, and talke of matters profitable.

Roger.

Maiſtres, doe you not knowe it? It is my Maiſters, I am the Bailie there: Ye had a good bargaine, I aſſure you, it was a mor-gage to hym this twoo yeres, I would he might finde the like purcheſſe: All yonder toune is his, he hath raiſed the rent one hũdreth Markes a yere, more then it was.

Honeſt landlordes. God amende thē.

There were good liyng in the plague time: for there are large paſtures, and the houſes are doune, ſauyng the maner place, for the carles haue forfected their Leaſes, and are gone a beggyng like villaines, and many of them are dedde for honger.

Vxor.

Whoſe oxen are theſe Roger.

Roger.

A nette for fooles.

My maiſters alſo, for he that hath money, ſhall haue lande, and worſhippe: my maiſter is a cloſe wiſeman, and lieth in the winde of theim, that will buye money for lande: He can handle a yong gentle manne trimly, and ride hym with a golden ſnaffle, he knoweth vpon whiche ſide, his breade is buttered well enough, I warrante you: my

A horſmaſter

maiſter

maister hath risen so earely this morning, that he noddeth, as he rideth.

Vxor.

Sir, me thinkes I doe well perceiue, you totter as you ride, what are you a slepe? Do you not heare your mannes prating? He is pleasantly disposed, he would make me beleue, that you were a greate landed man, and had muche cattel in store: why sir, how doe you, that you speake not to me?

Ciuis.

Wife, wife, God sende vs good lucke, do you not see yonder cloude in the Weste, towardes the North, tommyng hether? Feare and dread.

Vxor.

Woste fearfull God, sende vs good lucke, sir, it is a sodaine chaunge, I will hide my face, it feareth me so muche.

Roger.

I am fourtie yeres olde, but I did neuer se the like, but once, and that was betwene Godmichester, and Gogmanshille, a little from Cambrige, as I traueiled to Wolpit faire, to buye Coltes, and there appeared a straunge forme, as me thoughte, a greate nomber of steples were broken: and many naked Friers, Bishops, and the Pope hym selfe, did wryng their handes, in ragged clo- Roger did see visions.

A pitiful case

thes, thei looked all very leane: and then it thondered and lightened, in whiche storme many Gese were killed, and also shepe and lambes. The yere after was the tumblyng doune of Abbaies, and the reformation of the Churche matters: but let this passe, for the precious passion of Christ, let vs run awaie with spede. I dooe see a fearfull thyng in the cloudes appering, a blacke, leane, naked bodie, very long, ridyng vpō a pale, miserable, foule iade: he hath also three dartes in his left hande, the one is cole blacke, the other bloud redde, and the third is a darcke pale, he hath no flesshe vppon hym: me thinketh that I dooe see a greate fire, and many fearfull monsters in thesame followe hym; with a fearfull voice, saiyng: all the wicked shall come to vs. We are swallowed vp in the seconde death.

Death appereth with iij. Dartes.

Ciuis.

A greate Thunder.

Lette vs take this house, ride apace, the storme dooeth begin moste fearfull, god help vs, what shall we doe or whether shall we flie? Jesus, Jesus, what a thonder is this: As heauen and yearth should goe together. Lorde how the lightnyng falleth from heauen: All this region is vpon a flamyng fire, the birdes fall from the trees, loke how the

cattell

cattell tremble, and trees are pulled vp by the rootes, and the houses are burnte with celestiall fire.

Vxor.

Lette vs departe from these trees, for I haue heard saie, to sit vnder a white thorne is most safe, and surest in a tempest: I haue here many godly iewels against lightning as the Carbuncle, Hemoralde, Hialinthus, with Amber and Golde: God and S. Barbara defende vs: I haue a S. Jhons Golspel about my necke, and a paire of brasslettes of Corall about myne armes. Oh God defend vs: I am sory that we came forthe. witchcrafte.

Roger.

Maister and maistres, come into this valley, and let vs sitte in that same deepe close pitte, vnder the hille side, vntill the storme be paste, saincte George to borrowe, mercifull God, who did euer see the like? Sodain fear

Cuis.

I thinke it be the daie of iudgement, the yearth doeth quake, the heauē doeth burne and me thinke I doe see the fearfull horseman, lighted in the valley, with a marueilous fearfull saiyng: En adsum vobis, mors vltima linia rerum. &c. Oh, where shal we hide vs from hym? He calleth forthe his.iy. Death destroieth all creatures. none can resiste hym.

Dartes, and taketh them vp againe. He is in a greate rage: beholde, how he destroieth man and beast, in this valley. This is come in a momente, who would haue thought it in the Morning? Mons of vs, he draweth nere, I knowe hym well, it is mercilesse Death, moste fearfull: I am afraied of his presence, he bendeth his blacke Darte against me, I haue no Target to beare it of, alas, alas, wife, wife.

Vxor.

The condition of a woman. Good housbande, remember that I am yonge, and with childe, also you are well stricken in yeres: Therefore plaie the man, and take Roger with you, and intreate him, giue hym an hundreth pounses, and if he will needes haue you, yet for Goddes sake, be not acknowen, that I am here, for feare that he kill me, and your childe also.

Ciuis.

Gēue Roger Kepe you close vnder that cloke, and stir not, I praie you be not afraied.

Roger.

I can not abide hym, I will run awaie for pouertie and death, will parte good fellowship. Sire, shift for your self, and drawe your sworde against hym.

Ciuis.

Alas,

Alas, my wife in my trouble, is to fainte hearted, and will not keepe me companie, my Seruaunte is runne awaie from me, whether maie I flie from death? If I dooe runne, he is to swifte for me, if I tourne my backe, he will cowardlie kille me: if I dooe submitte my self to hym, he is mercileſſe: I perhaps ſhall perſwade hym with my golde, I haue an hundreth poundes in Angels, I will giue it hym to ſaue my life: Oh, he is here. Sir, moſte humbly here vpō my knees, I deſire your lordſhip to pardon me, and ſuffer me to liue ſtill in this worlde and here I offer vnto you this purſe of gold, I ſhall alwaie doe you ſeruice, and loue you with all my harte, and bee at your lordſhips commaundemēt, and to my power, ſeke to pleaſe you, as my good lorde and maiſter.

A freinde at neede.

Death will not bee entreated.

Mors.

You are well ouertaken, I am glad that wee are mette together: I haue ſeen you ſince that you were borne, I haue threatened you in all youre ſickeneſſe, but you did neuer ſee me, nor remembred me before this daie, neither had I power to haue taken you with me vntill nowe: For I haue Commiſſion to ſtrike you with this blacke dart, called the peſtilence, my maiſter hath

Death commeth not before his tyme.

Pestilence. so commaunded me: and as for gold, I take no thought for it, I loue it not, no treasure can keepe me backe the twinckelyng of an eye from you, you are my subiect, and I am your lorde: I will cut of your iourney, and separate your mariage, but not cut of your yeres, for thei are determined, when I should come: this is your appointed tyme, and when the tyme shalbe appointed me, I will smite your wife, childzen, and seruauntes, thei shall not bee hidden from me, I will finde them forthe, be thei hidden neuer so secret, or flie neuer so swift, or farre of, for I am so swift, that in the moment of an eye, I can compasse the whole worlde, and am of so wonderful a nature, that I cã bee in sondrie places at once, and in sondrie shapes, in flames of fire. I oftentymes doe consume mankinde in the water, I doe kill them, I am marueilous in woorke: I spare nothing that hath life, but I bring all to an ende, & to mine own nature, which is death

Our daies are sette.

What Death is.

Ciuis.

Sir, I moste humbly desire you, to suffer me to retourne home againe into the citie, and set my goodes in order, to the vse of my wife and childzen, to paie my debtes, and then godlie to departe this worlde, I desire

no

no moze, good maister death.

Mors.

I muste dispatche, and strike you with this blacke Darte: I haue muche businesse to doe with the other twoo Dartes.

Ciuis.

Oh fearfull death: what is these twoo other Dartes in thyne hande?

Mors.

I will smite thee with this Pestilente darte, as I haue doen to many kingdomes, cities, and people, bothe manne and beaste, yong and olde. With this pale darte, I will destroie infinite nombers with hõger: thei shall perishe foz lacke of foode, in destructiõ of cozne, cattell, wine, oile, fruicte, herbe, grasse, foule and fishe. I will make theim eate their owne flesshe, and make their owne childzen, to be sodden, and rosted foz theim. With this thirde darte, I will in battaile slaie in nomber, moze then the starres of heauen, and bathe my self in bloud. I spare not one, neither Pzince, noz Peasaunte, against whom I doe caste this darte. I haue no respecte of any persone, bee thei neuer so noble, riche, stronge, wise, learned, oz cunnyng in Physicke, thei shall neuer pzeuaile againste me; but I will ouercome theim. I

Honger.

Greate vengeaunce.

come into the kynges chamber, at the time appointed, in force of Phisicke, and cast my darte, that none shall see, but feele. I often came into the comptyng house, and secretly killeth the money tellers. I ouerthrowe the Dauncer, and stoppe the breathe of the synger, and trippe the runner in his race. I breake wedlocke, and make many widdowes. I doe sitte in iudgemente with the iudge, and vndo the life of the prisoner: and at length kille the iudge also hymselfe. I doe somon the greate Bishops, and cutte them through the rotchettes. I vtterly blemishe the beautie of all Courtiers. And ende the miseries of the pooze. I will neuer leaue, vntill all flesshe bee vtterly destroied, I am the greatest crosse, and scourge of God.

The greatest crosse of all.

Ciuis.

What is the cause, O fearfull death, that thou dooest scourge the face of the yearth with thy dartes: and who hath sente thee for that purpose?

Mors.

Neither is the saiyng of the Philosophers, or Poetes true, whiche compt that I come by chaunce to mortall thinges, or inquiring the cause of the matter, or Depriuatione in materia, or of generation, and corruption.

Note this.

And

And some other do affirme, that I do come through the cõcorse of the starres, infecting the aire, and poisonyng liuing thinges. And therefore, the Heathen in fearfull Tragidies and stories, hath admonished the vain worlde to repente, by settyng forthe of me Death. Some of them daiely had the dedde heddes of their parentes, broughte to their Tables, to mortifie their vanities withall. And all these menne whom I haue slaine, were Heathen menne. But I am the messenger of God, his scourge, and crosse to all flesh, good and badde: and am the ende of life, whiche doe separte the bodie from the soule. I am no feigned thyng, by the wise braines of the Philosophers: But onelie through the disobedience of your firste Parẽtes Adam and Eua, through whose fault, all flesh is corrupted, and subiecte to me Death: For through synne came Death. Truely my Maisters anger was so greate in youre Parentes, that he suffered me to Plague with my hande, the beste in his Churche: As Abell, Esaie, Hieremie, Zacharie, Jhon Baptiste, and Jesus Christe his onely soonne, whiche suffered me, and seyng that my maister hath commaunded me, not to spare his onely childe, with his

Apostles,

Apostles, and holy Martyres. Doest thou thinke, that I should beare with thee, or suffer any in this wicked worlde? Ye sent me to Sodome with his Angels, to burne thē. To drowne bloudie Pharao. And to slea the kinges of the Heathen. Also I was at their endes, although al flesshe doeth abhorre me. Yet Judas, and all desperate men, did call vpon me. Thus doe I ende bothe good and badde, but precious in the sight of the lorde, is the death of his saintes: and many be the scourges of wicked men. I am in Gods hādes, as the sworde is in the man of warres, as it is written: The Lorde doeth kill, and quicken againe. And it is he that did create euill, that is paine, or death, light, and darckenesse. And whereas he hath not sette his stong Angell to bridle me, I am mercilesse, and will kille all, whereas the token is not set vp, or his marke vpon theim, whom he dooeth forbid me to touche. And that is not vpon thee, nor vpon many thousandes, that liue moste wretchedlie. Thy daies is but a span long, thou art like a flower in the field thy daies are passed like a shadowe. Thou haste run thy race, and thy daies are consumed like smoke, and thou shalt scant liue to drawe thy breath, I must destroye this thy yearthly

Death is horrible.

Death sworeth.

Zecch. ix.

Iob. xiiii.

yearthly mansion, I am so commaunded: haue, here is thy rewarde, sufferit paciently, I muste goe presently to visite a greate nomber sodainly, that dooe not remember me. I will cutte them doune with my sithe like Grasse, and kill theim with my three fearfull dartes. The paines of helle doe follow me, to swallowe vp al flesshe, that doth not repent them of their wickednesse.

Hell cometh after death.

Ciuis.

Oh wretched man that I am, whether shall I flie for succor? Now my body is past cure, no Phisicke can preuaile, the sorowes of death doeth compasse me rounde aboute, the policie of the worlde with feare, badde me flie, and vse Gods meanes, as Lot did, when Sodome was a fire. But now doe I see, who so escapeth honger, and the sworde shalbe ouertaken with the pestilence. I am at the pittes brinke, nowe begin I to ware weake in bodie. I am verie drie, my paine doeth increase, he is gone that did strike me but I doe fele his wounde that he gaue me. Alas, woe is my vile stinckyng carkas, and filthie flesshe, conceiued, and borne in sinne, depriued of originall iustice: compared to a beaste in Adam, fallen as a rotten aple, frō a liuyng trée. What haue I gotten my lord

Psalm. 138.

No policie against death.

Remember

his good
eader.

God, by my fall, nothing els but onely darkenesse, care, miserie, affliction, sickenesse, paine, anguishe: And nowe in myne harte, death moste painfull it self. Now for all my pompe, healthe, wealthe, riches, and vaine pleasures of this worlde: This my bodie, whiche I haue bothe costlie clothed, well fedde, and garnished with all delightes, for whose sake I haue bẽn coueteous, and sinned against Iesus Christ, to maintaine the same bodie. From hencefoorthe therefore, now shall I be tourned into a stinking carrion, for wormes delite, dusse, claie, rotten, moste vile, forsaken of all men poore, without substaunce, naked without clothyng: Sowne in dishonour, forgotten of my posteritie. Not knowen from hencefoorthe, vanishe like a shadowe, wither like a leafe and fade as a Flower. Oh vncertaine life, but moste assured death: Fie on this filthie shadowe of this worlde, and flatteryng of the same, with all the instrumentes of the flesshe. Oh Lorde, although it bee in this extreame trouble, yet haue mercie vpon me, accordyng to thy greate mercie, and louyng kindenesse. For I doe make my praier in the time of trouble; trusting that thou wilt heare me.

Man moste
ile tarron.

. Cor. xv.

Psalme. 51.
and. 129.

Roger,

Roger.

Maistres, the fearfull thyng that talked with my maister is gone: Let vs goe heare what newes with hym:

Vxor.

I am glad it is paste, thankes be to God, I will goe with spæde, to see my husbande, for he hath bæn in greate daunger.

Roger.

Sir, I am glad that he is gone, the deuill go with hym: hath he taken all your golde:

Ciuis.

No, I haue my golde in store, for in the worlde I found it, and in the worlde I must leaue it, it is but vaine, and cannot helpe, in the tyme of this my trouble: God hath preuented me, and somoned me to appere before his seate. This Death hath smitten me, I must dye. We can eatis nothyng aswaie.

Vxor.

Alas my good swæte husbande, what aileth you: Or what would you haue me do for you, to helpe you in this case:

Ciuis.

Helpe me into some house, whereas I might sende for some manne of God, to bee my heauenly Phisicion, teachyng me the waie to the kyngdome of Christe. The beste waie.

Roger,

Roger.

Here is a house at hand, and here is your horse also: we will helpe you vp, and carrie you to this place.

Vxor.

Nowe sir, you bee come here into this place, for Gods sake discomforte not youre selfe: I truste you shall dooe well, you shall want nothing that maie be had for money, gold, and siluer, I will sende for your owne brethren, and sisters. You shall haue with all spæde, the best learned Phisicions in this realme, I will sende for maister doctor Tocrub, in the meane tyme, drinke Dragon water, and Mithridatum mingeled together, to putte this passion from your harte. Ride Roger, and sæke a Phisition with all spæde, spare not the horse.

Dast remedy

Ciuis.

Softe sirrha, and speake with me, and doe what that I dooe commaunde you, in the name of Jesus Christ.

Roger.

Sir, looke what your maistership shall commaunde me to doe: that wil I doe with all spæde, and tary not.

Ciuis.

Goe thy waies, and praie maister Theologus

logus to come to me, that I maie haue his counsaile, praie him to come with spede, deliuer hym this ryng.

Roger.

I shall, in the meane tyme good maister, be of good cheare, for Gods sake.

Vxor.

Alas, what shall I dose, and my poore children.

Ciuis.

I haue set my worldly thynges in order, for so hath Gods worde taught me to doe, I thanke God, and my debtes shall bee truely paied: and whatsoeuer any poore man doth owe me, I doe forgiue theim: and restitution shall I make with all spéede, to as many as I haue wronged. And I shall leaue plentie to you, and my children, requiryng you, to liue accordyng to Goddes commaundement, obeiyng him all the daies of your life and remember death, and to doe to all men, as you would be doen vnto. To liue chaste, either in Mariage, or a life sole: vse praier, and chast your bodies with abstinence. Bée pitifully mynded, and hate vice: Beware of wicked companie, loue well the temple of God, visite the prisoners, and helplesse, this is good religion in the eyes of God. As nere

A wiseman.

Toby. xii.

Admonition to his wife and children.

as you can, kepe the commaundementes o
the almightie God, and beware of idlenes
and Pride of harte, lamente no more goo
wife. For who can kæpe, that muste nede
awaie?

Roger to hymselfe.

I haue spon a faire threde, I haue serue
a good maister with a mischief: He hath gi
uen me nothing in his will, he is so spiritu
ally mynded, that he forgetteth poore Ro
ger, that hath taken paines for hym, these
ten yeres. Well, I haue had but small gai
nes in seruyng hym, beyng an honest faith
full man. What shall I doe, I will now se,
if I can get entertainmente, to liue emong
knaues: I knowe where a promoter dwel
leth, whiche hath muche annoyed the com
mon wealthe. He hath gained muche, he is
busie: braggyng and shamelesse, he will de
spence with euery offence for money. If I
misse of hym, then I will go to some impu
dent pettie Fogger, a periured iacke sauce,
whiche can make shifte for money, to the
hinderaunce of many: if the worste faile, I
will be a Tapster, for of all Potage, I loue
good Ale. I can also speake Pedlers Frēche
well that I can do, well with a foote packe.
But now to the ende of my iourney, I will
no

not retourne to my maister againe, he will
oye on this Plague. My Dame will haue a
newe Wedlocke, within this fixe wækes:
and as the worlde goeth nowe adaies, she
will thinke it long: out of sight, out of mind.
Yet alas, what shall I doe poore knaue,
I could goe to London, and lurcke in some
bandie Lane: And in the Nighte, when the
watch is either a slepe, or gone awaie. (For
when the moste nede is, then are the watch
soneste gone) I could then with my compa-
nions, with hookes, picklockes, or ladders,
or Gonpouder, to open lockes, or a Crowe
of yron make shifte. For a bootie of plate,
clothes. &c. But I doe feare the Galous I
knowe an olde stale hore of myne in Lon-
don: she is maried to an hoddie pecke, I hon
a Noddes. Ye liueth by stealyng of Horse
tailes, and Caulfes tailes, and doeth sæthe
them, and sell them to the Hoseiers, to stop
Hose (because men nowe adaies hath small
buttockes, would God therefore, that their
hose were greater, thei are to small.) This
quene will picke his purse for my sake. She
can make false Dice. Her first housebande
was prẽtise with James Elles, and of hym
learned to plaie at the shorte knife, and the
horne Thimble. But these Dogge trickes

will bryng one to the Pore, the gallous, or to the Deuill. Oh that I had as muche money as my maister, and were a free man in London: then would I lende my money to Vsurie, and vse false waightes and measures, and then I would plaie the Brewer and goe into the countrie, and buie vp malt as cheape as I could, and make Beere as vnprofitable to the Common wealthe, for myne owne gaine: Euen so would I doe in buiyng of woode in the Countrie, and causyng shorte Billettes to be made, and false marke my woodde, when I doe sell it London, or els where. So could I make a trim hotche potche, in bruyng of wine, and all other wares, mingle the good with the bad, as men saie. Lette the quicke horse, drawe the dedde horse out of the mire. A Dogge hath but a daie. Let the deuill paie the malt manne. Now I am nere maister Doctour Theologus place, that Diuine holie gentleman. He walketh in the spirite, God blesse hym, I thinke as holie as he is: he care not if he had twentie benefices, thei would neuer trouble his holy conscience, would God that I could read Englishe trimly, I would make freindes to bee a Minister, I would learne to handle the matter well, for my purpose,

purpose. Well, I will be sober. How, howe where are you maister Theologus?

Theologus.

In the name of God, who calleth me: I am here.

Roger.

By your leaue sir.

Theologus.

Welcome good brother: what is youre pleasure?

Roger.

Sir, my maister and Maistres, commendeth them to your maistership. He is sicke, he praies you to come: here is a token.

Theologus.

Gods will bee dooen, I will goe with all spede: departe with spede, I will followe.

Roger.

Fare ye well: I praie you tary not.

Theologus,

Withall spede good freinde. Good tidynges.

Sir, God the heauenly Phisicion blesse you, and giue you the perfect consolation of conscience, in Christ his sonne, and giue you grace, mekely to beare this his crosse.

Ciuis.

You are hartly welcome, deare Theologus, I haue thought it long, since I did seen

for you.

Theologus.

Your man declared to me by the waie, a pitifull storie, whiche happened to you this daie. Futher, I had soner beeu with you, but one maister Antonius sent for me, but or I came, he was dedde: and Acarus, and Ambodexter is in his house, preparyng a solempne Funerall for hym.

Too late.

Ciuis.

Oh sir, then I haue no cause to rehearse the matter newe again, but seyng my flesh is nere the pitte, and in a maner my breath faileth me, beyng wounded with death, and that I am of twoo partes, bodie and soule, the one paste all cure, the other in hope of saluation, I desire, if it please God, that I maie liue to the ende of your orations. Declare vnto me, what is the cause of synne?

Theologus.

Sathans woorke.

The deuill was the first cause of synne, as it is written in Genesis, how with a lye he deceiued the woman, and thei that commit synne, are of the deuill, for he hath synned from the beginnyng of the worlde, and is the first authour of synne. The seconde cause was man, declining from God, creditying the Deuill, by whiche man sinne

Mans wretchednesse.

for entred

entred into the worlde, and all the calamities, and crosses therein, as sorowe, dread, feare, pouertie, sickenesse, and death it selfe, all to punishe synne.

Ciuis.

Oh lorde, how I haue erred, I had thought GOD had been the cause. As when I rede these woordes, Indurabo cor Pharaonis. I will indurate the harte of Pharao, with suche like places: and his induration was the cause of his sinne, and who did indurate hym but God: And when it is saied, Ne nos inducas in tentationem, neither leade vs into temptation, &c. Here I gathered, it was God that led vs into temptation, for which cause, we desire hym not to lede vs into tẽptation. &c.

Theologus

You haue mistaken those places, for God is not the authour, or cause of synne, for he did so muche abhorre the same, that nothyng could pacifie his wrathe vnder heauen, no merite or woorke, but onely the blood of Iesus Christe his soonne. And for this worde, I will indurate, the very word of Hebrue is: I will suffer Pharaos harte to be hardeined. And so it was in the lordes praier, it is Ne sinas nos induci, neither suf- Christs death

ser vs to be ledde, or fall into temptatiõ. &
Therefore my brother, it was the will
Sathan, and man, that caused synne.

Civis.

Mans will. Why, hath not man, will to doe good a-
gaine, if he lacke?

Theologus.

No, if he had the election to will, as firste
he had, he would doe the like: therefore it is
in a sure hande, euen in Goddes, and not in
ours. As when men doe speake the truthe,
Math. x. it is not of their own will, or power, but the
heauenly spirite in them, and by almightie
God, are all the steppes of menne directed,
though man fall into sondrie temptations,
he shall not be caste of, for the lorde putteth
Psalme. xxx. vnder his hand, whiche is a greate comfort
to vs in trouble, when we are vnderneath
the Crosse. Without hym we can doe no-
Ihon. xi. thing that is good. No manne can take any
good thyng vpon hym, except it be giuen to
hym from heauen: and no man deare bro-
ther, can come to the soonne of God, vnlesse
the father hath drawen, and not his wille,
whiche is moste wicked from his youth vp-
warde, as appeareth in our vile Nature,
Roma. viii. thought, worde, and dæde. And who soeuer
hath not the Spirite of Christe, is not of

Christ,

Chriſte, but thoſe whiche are ledde of the ſpirite of God, are the ſoonnes of God: and this commeth not by mannes will and power, For, the worldly mynded man, doeth not vnderſtande, or perceiue thynges, that are of Gods ſpirite, without whiche it can not be ſaued, be he neuer ſo learned, and can diſpute of the ſoule: makyng diſtinctions of knowledge and iudgemente, callyng it the mynde, or intellection, or reaſon, or deſire, whiche is the will, vnder whom the affection is gouerned, whoſe ſpring is the harte. All theſe make not to the heauēly purpoſe, but rather ſtanding vpō ſuche trifles, doeth hinder the waie to ſaluation in Chriſt: and robbe hym of his paſſion, when we doe attribute frædome, or frēwill, to come of our ſelues, but that wee are in Gods handes, as his inſtrumentes: through hym to worke ſuche thinges, as beſt maie pleaſe hym, and he withdrawe his holie handes, we can doe no good: Therefore, ſubmitte youre ſelf to Chriſt, and his will, for our willes are malignante, and dampnable in our eyes. Forſake your praue will, and ſumit your ſelf to Jeſus Chriſt, ſaiyng: now before our death Our father whiche art in heauen, hallowed be thy name, thy kingoome come. Thy wil

what the ſoule is.

Of freewill.

Praier.

be doen in yearth, as it is in heauen, &c. And thus I doe conclude of Free will in vs, and faithfully to looke for the reward, not of

Mercie, and not workes.

workes, but of mercie onely: Onely purchased by the Sacrifice of Christ, thanking hym, that he hath hath made you mercifull to your brethrē in this worlde, whiche was the fruictes of faithe, by whiche faithe in his bloud wee are saued, and shall receiue our almose or reward, and not our dueties: for wee are vnprofitable, when wee haue doen our beste.

Ciuis.

What reward is that, I praie you? Or what promises are graunted by Christ?

Theologus.

The reward is the remission of synnes, and life euerlastyng, graūted by the father,

Reward in Iesus Christ

for Iesus Christes sake, frely, without our woorkes, for there is none other saluation vnder heauen, giuen to menne, but onely Christ. In hym we do merite: as when we are mercifull, wee haue a promise of this presēt life, and the life to come. And in this

Math. x.

worlde also an hundreth folde: and in the worlde to come, euerlastyng life. And who that giueth one of these little ones, a cuppe of water for my names sake, shall not lose his

his reward. And he commaunded to giue, promisyng it shalbe giuen to theim againe. And further he saieth: breake the breade to the poore, and it shalbee to thee like a gardein. He saieth not, let thyne executours or assignes, giue the poore when thou art ded, but thou must doe it thy self in this worlde: now while it is light, for the light is at hãd, I meane death, whẽ thou canst not worke. Remember Dives lost the tyme, and could not call it backe again, whiche waileth in hell, hath no reward, for he trusted not god nor rewarded any man. Further, reconcile thy self to thy brother, for els thou cãst not please God, though thou wroughtest al good workes, and gaue thy bodie to bee burned: for charitie is so precious in gods eyen, that who so want it, cannot reigne with Christ Therfore, forgiue from thy harte, and thou shalt be forgiuen. Make not thy will vpon goodes gotten by Vsurie, nor by any thyng falsly in bargainyng, thou hast taken from thy brother, for then thou shalte not dwell in Gods tabernacle. Neither shall thy children prospere vpon the yearth, but GOD will hate theim to the thirde and fowerth generation, for thy synne: Examine well thy conscience, Death hath wounded thee.

Luke. xv.

i. Cor. xiii.

Psalme. xiiii.

Psalme iiii.

Whiche

whiche is common to all flesshe: in thus doyng, thou shalt passe from death, to euerlastyng life by Christ, and neuer fast vpō the seconde death, emong the impious or castawaies: confesse thy synnes from thy hart, aske mercie, be thei neuer so redde, and many in nomber, Jesus hath washed theim in his bloud, and sprinkled them with Hysope and made them as white as Snowe: nowe plaie the manne in Christe, feare not to departe this worlde, Christe is gone before with his holie Prophetes, Apostles, Martyres, Confessours, and Virgines, penitent thieues, and harlottes also, there is the armie of Angels before his throne, with ioye incessantly honouring hym. Hell gates are sparred, Sathan beaten doune, thy synnes rased, the good Angell at hande to conducte thee, to that blessed lande of reste: here is nothyng but labour, daies of care, synne, wretchednesse, a thousande crosses, the snares of the Deuill, and many vanities, the flesshe moste inconstant, the worlde a place of miserie and synne, bidde it farewell, takyng thy leaue with the badge of a christian manne, of Christe crucified: remember that promise made in thy Baptisme, arme thy self with the breast plate of faithe, continue

Psalme. ii.

Psal. vltimo.

A christian mans badge.

tinue to the ende, and thou shalte receiue a croune of life, thy crosse taken awaie: caste thy whole care vpon Christe, and he shall deliuer thee at hande, and giue thee the holy resurrection of bodie and soule, to dwell in one for euer with hym. ii. Cor. xv.

Ciuis.

Of what comforte in conscience I haue receiued: first I render thankes to God the father, the sonne, and the holie ghoste: Secondlie, blessed bee the howre of your comyng hether, into the tyme of my trouble, with this holie consolation in Christe, in whom I doe beleue, renounsyng the worlde the flesshe, and the Deuill, beleuyng all the articles of my christian faithe, acknowledgyng the blessed Sacramentes, to bee the instrumentes to euerlasting life and saluation in Christe, by the whiche GOD doeth worke in his Churche to the worldes ende to them that shalbe saued: one trinitie, and three distincte persones, coequall in vnitie, in one essence and beyng is my God: The father created me, the sonne redemed me, and the holy ghost sanctified me, and inspired me, whereby I knowe that I am his elected, and one vndefiled mother the churche, hath thus taughte me, in that blessed

Comforte in conscience.

Sacramentes

The holie trinitie.

bookes

The holie Churche.

booke of Patriarkes, Prophetes, Martyres, and Jesus with his Apostles, whiche is Gods woorke: Nowe maister Theologus, my tyme is at hande: I praie you saie some thyng of the resurrection, and then lette vs praie in the name of God together, that it maie please hym, to forgiue me my sinnes, whiche I haue committed againste heauen and yearth, and to receiue my soule into his blessed handes.

Theologus.

Good brother, not onely the doctrine of Prophetes, and the Euangelistes, doe promise the Resurrection to come, of some to saluation, and some to dampnation, but the same resurrection is moste manifest. As for

Math. xxvii.

example: Christe hym self, and other, did rise, and were sæn to many in Hierusalem and by the space of fourtie daies, he taughte the Apostles, and was conuersaunte with theim: and then ascended into glorie, vntill

Math. xiii.

the tyme appointed to iudge the quicke, and the dedde, when he shall sende his Angelles, to gather all flesche vnder heauen, from the fower windes, and sitte doune in iudgement, saiyng: come to me you blessed of my father, and receiue the kingdom prepared for you, frō the beginnyng. Further

he

he saith, this is the will of my father, which hath sent me, that all that doe se the sonne, and beleue in hym, shall haue euerlastyng life, and I will raise hym in the laste daie: and the holie Apostle S. Paule, moste heauenly doeth preache the resurrection to the Corinthians: The dedde shall liue, saieth Esaie, and thy slaine shall rise againe: and thei whiche slepe in the duste shall rise: the yearth shall cast forthe their dedde bodies: I will create bothe heauē and yearth new, saieth the Lorde, and put the old out of my remembraunce: many saieth Daniell, that lye a slepe in the duste, shall be wakened again, some to life euerlastyng, and other to reprobation. God saieth, I will open their tombes, and bryng them forth: and the holy man Job saieth: I knowe that my redemer liueth, and that in the last daie he shal raise me again out of the yearth, & shalbe clothed again with my skin, and in my flesthe I shal se God, whō I shall see with thesame eyes, and with none other. These are comfortable, and moste true places of holy scripture, for the resurrection of the ded, you are assured in conscience of this blessed resurrectiō, & life euerlastyng in Christ Jesus our lord.

Esaie lviii.

Daniel. xii.

Math xxv.

Iob. xiiii.

Ciuis.

Pos

Yea forsothe deare Theologus, but my speache is almoste paste, yet I thanke God I knowe you all, & I beseche hym to blesse you: and when my Spirite is gone, I praie you burie my bodie with comelinesse, not with pompe, and vse it as an instrumente, wherein the soule hath dwelled, and which the soule shall posses againe in honour, in that blessed resurrection.

Theologus.

Lette vs moste humblie here vpon our knees, with our handes lifted vp towardes the heauen: desire God the father for christes sake, to receiue your soule into his glorious kyngdome.

An exhortation to death

O dere citezen reioyce and bee glad, that thy labour is almoste past: reste is at hande feare not the paine of death. For it is impossible to escape that, whiche can not bee fledde or auoided. For it is written, who is that man that liueth, and shall not se death none, no not one, therefore, suffer it my swete harte pacientlye, and that is an argument of good conscience, and of an heauenly mynde. Your wife mourneth immoderately, oh God: all flesshe was borne to dye. This happened to our parentes, as father, mother, &c. And shall not faile to all that

All flesh dye.

shall

shall followe, vnto the ende of the worlde, or commyng of Christe. For surely sweete life, was neuer without the exception of bitter death, it is no noueltie, therfore whē we doe heare tell, of the departure of any of our frendes: let vs not fall into a sodaine passion, as onely the high priest did, whiche hearyng of the death of his children, felle doune, and brake his necke. But rather cōstantly with wise Anaragoras, which hearyng of the death of his beloued sonne, saied to the messenger: this is no newe tidynges nor straunge to me, assone as he was borne I knewe that he should die: for of Natures lawe is learned, life to bee taken, and resigned, and no man dye, but he whiche hath liued. Oh leaue your lamentyng good maistres, why rage ye like one, whiche haue no hope. Be absente, or vse moderation, remēber holie Job, thesame daies when the lord permitted Sathan, not onely to destroy his seruauntes and cattell, but also before age, in the lustie tyme of youth, in the feast daie at one table, his deare children of his bodie, were all broken in peeces, and slaine, with the violent fall of the house. What did he rende his heare or flesshe, no, no: he considered who sent them, and who did take them,

A constaunt wiseman in aduersitie.

Of Jobs pacience.

euen the lorde, whom he moste obedientl
suffered, and reuerently thanked. Furthe
good sister, remember saincte Hierome, ta
kyng God to witnesse of an holie woman
whose housband was dedde, whō she moste
tenderly loued: by whom she had but two
soonnes, of singular beautie, wantyng n
gifte of grace, or of Nature, whiche both
died thesame daie, wherein their father de
parted. When this Crosse was, saieth S.
Hierome, who would not haue thoughte,
that she would haue falled madde, in ren
dyng her heare, breastes, clothes, and skin
running vp and doune, wailyng and cryng
with pitifull wryngyng of handes. What
did she? First, she weped not one teare: but
moste soberly, with a womanly countenāc
she humbly kneled vpon her knees, holding
vp her handes, rendering thankes, and ma
kyng praiers to almightie GOD, saiyng:
moste humblie I thanke thee good Lorde,
for that that it hath pleased thee, to take me
into thy seruice, I am sped, Oh Lorde, for
thou haste discharged me. &c. Take also for
an example, the moste worthie constance,
of that paciente woman, whiche without
muche lamentatiō, did with her owen eyen
beholde her deare children slaine, their mā

her

A constaunt woman in trouble.

Counsaile. A blessed woman. 2. Macha. vii.

bers cutte in peces, and boiled in Caldrens
Marke how constauntly of late yeres, chil-
dren did see the flesche of their fathers, mo-
thers. &c. burne in the fire, moste pacientlie
sufferyng. And againe, fathers beholdyng
their children doe the like. What, did thei
roare like Lyons. &c. No, no, but reioysed,
that God had of their bloud and stocke, erec-
ted a people, to reigne with hym in life,
whiche witnessed him in death. The exam-
ples should moue all Christians perfecte
mortification, is not muche, to lamente for
our frendes diyng: but rather by the exam- Remember
ple of their deathes, to remember our ende our ende.
and then wee shall not synne. Therefore,
better it is to goe to the house of mournyng
then to the house of banquettyng. And whē
it shall please God, to call your housebande
awaie, and the daies of forgetfulnesse shall
approche, as euery thing vnder heauē haue
the tyme, bothe of mournyng, and reioy-
syng. When you doe beholde your self in a A glasse.
glasse, remember your face shall bee leane
and pale, your nose rotten, your tethe stin-
kyng and blacke, youre eyen dimme and
blinde, your eares deafe and runnyng, your
Heeres fallen awaie, youre Vaines bro-
ken, your Senewes relaxed and wasted,

bones corrupted, bowels full of wormes, and all your flesshe consumed. Beholde, beholde you damosels of vanities, and lustie youth, the pleasure of this worlde, how it endeth with stincke, filthe, &c. not reserued after death to any good purpose: as timber when it is cutte doune, but because it is so vile, and will infecte the ayre. The corps inclosed in a pitte, as we dately see, whereas it consumeth, as I haue saied. Remember this be not proude of noble parentage, of riches beautie, or cunnyng, but rather consider, where are the old lustie Kynges, Quenes, Lordes, Knightes, Ladies: where are the old Courtiers, and valaunt men of warre? Where are the Maiors of cities, Lawiers Bishoppes, Phisicions: Where are all the pleasaunte Musicions: Where are become the olde Commons in euery kyngdome? Where is become the Popes rotten holinesse, with all the infernall malignaunte Synagoge of Antichriste. &c. All are gone, and passed like shadows, wasted, and come to nothyng, as saincte Augustine affirmeth. Oh man saieth he, goe to the chanell house or graues, take vp the bones, marke well if thou canst knowe the master from the seruaunte, the faire from the foule, the riche from

A glasse for faire gentlewomen.

Wher are the old noble persones.

De vani. huius mundi.

The greatest of the dedde.

from the poore, the wise from the foole. &c. Thou canste not doe it, it is impossible to knowe theim. Well worlde, well. What dooest thou promise vnto all theim whiche doe loue thee, perhaps muche riches or dignitie. How noisome to the soule is riches, the vreie minister, of, or to all ciuill rule, and mischief, as dampnable Vsurie, Adulterie, Treason, Murther, it maketh one proude, high minded, and forgetfull of hym selfe. It deludeth hym with flatterers, and curtesies of Hypocrisie, it is the mother of vainglorie, and nourisher of Pride, and idle life, and lothlie glottonie. It is remembred by our maister Jesus Christe, whiche calleth it thornes: and by his Apostles, whiche nameth it the rote of all euill. It is the maister of some riche men, and women, whiche kepeth it to their greate hurte. And the foolishe Prodigall waster, whiche commonlie succedeth the gatherer, spendeth it sone awaie in wickednesse, as it is saied: easie gotten gooddes, are sone spente. Therefore, sufficient or a meane, is well to a Christen man for sondrie causes. For thei that will be riche, fall into sondrie tẽptations, cares, broken sleapes: He gapeth and looketh for muche, and spendeth little, he can not bee

The hurte of richesse.

Spende all succeadyng Gatherall.

Conceteous menne, still doe couet.

merie, for feare of losse. The more he getteth, he is neuer satisfied, that is a conetous man, but still desireth, and neuer pacified, like vnto the drie man, in a hotte burning Feuer. Riches hath poisoned the churche, and transformed the Cleargie: specially in Roome emong the Popes, and many greate men, whose auncestours did keepe plentifull houses of the one halfe. Whiche nowe is come to passe, that nowe a daies in kepyng hospitalitie, or ministeryng of charitie: but breake vp houses, and hurt many poore, euen for the loue of one glotton hym selfe, whiche will not well spende it, nor for his childre, whiche can not well vse riches.

Riches helpe not in the day of vengeance

For we doe see, how God doeth plague the fede of extortioners, vile vsurers, &c. What if thei had mountaines of golde, so increased dolour of mynde, and death stealeth on all flesshe like a thief, and smiteth the money louer, the Vsurer, the Oppressour, the golden watchman, the greate officer, marchaunt, the wise gentleman, that hath purchased so muche. What is the ende of this geare, a dedde carkesse, and scante a good windyng shete, out of the doore he must to graue, he shall farewell Gloria mundi, and welcome filie Wormes. I praie God that this

this tourneth not to dampnation. Oh what is become of riche Segnior Antonius treasures, Capax, Rapax, Tenax, Ambodexter, (euill gotten gooddes are wo7se spente). Sower sweeteneſſe, and slippyng Isle, the golden intangled hooke, and the d7inke of Midas, hath vtterly destroied hym, and o7 euer he was aware, death hath slaine hym. He loued so well this wo7lde, and life in the same: that if this Phisicion might haue saued his like, he would haue losste one of his handes, and sufferced his flesshe to haue been cut, with some b7oken bones, with the continuaunce of paine, ache, and griefe, with d7eadfull slepes. And when he did see no remedie, the terrour of conscience to7mented hym, bered hym, and ouercame hym, made hym rage, and curse the tyme of his birthe, his life was so ho7rible in the eyes of God, and man, whose iudgement I doe cõmende to God, but surely greate plagues dooe remaine fo7 the vngodlie. Therefo7e, let vs bee conuerted, and tourne cleane from our synnes and wickedneſſe, and so there shall no synne dooe vs harme. Lette vs faste and p7aie, hate euill, and cleaue to good: make restitution, fo7gine our enemies, abho7re vice, and be so7ie that we can not be so7ier.

What paines men will suffer to fly deth.

Forgiue enemies.

Remember our accomptes, and come betimes vnto the Lorde, make no tariyng too tourne vnto the Lorde: put not of from daye to daie. For sodainly shall his wrathe come and in tyme of vengeaunce shall he destroy vs, and excepte wee doe all repent, we shall perishe saieth Christ. Let vs repent therefore, and tourne vnto GOD, that he maie forgiue vs, that our synnes maie bee dooen awaie: That wee maie saie. From Plague, Pestilence, and Famine, from battaile and murther, and from sodaine death, oh Lorde deliuer vs. From hardenesse of harte, and contempt of thy woorde, and commaundemente: whiche is the greatest cause of the wrathe and indignation, oh good Lorde deliuer thy people, for thy holie name sake. Amen. Amen.

Sodainlie commeth vengeaunce.

A praier in the tyme of death.

ALmightie and moste deare Father of heauen, wee moste humblie beseche thee, for Jesus Christes sake, haue mercie vpon this thy seruaunt, which now is nailed to the painfull crosse of death for Adams offence: Impute no synne vnto this penitent, whiche moste willingly hath submitted hymself to thy fatherly correction: but behold thy sonne on the right hand,

Hebre. xi.

the

the onely Mediatoure for all the elected, whose names are written in the booke of life. Let this thy seruaunt, we beseche thée moste mightie God, haue cleane remission and forgiuenesse of all his sinne, by thought woorde, and deede, committed against thy diuine Maiestie: now in this perill of death, assiste hym with thy holie Aungell, commaunde Sathan to departe, make cleane his conscience with a glad minde, to reioice onely in thy mercie, for vaine is the helpe of man, but thy mercie doeth endure for euer: we are thy people, and the shepe of thy pasture, to thée we shall giue praise for euer and euer. Amen. The beste medicen.

Ciuis.

Amen. Amen: Lorde receiue my soule into thy handes: thou God of truthe. A blessed ende.

Theologus.

THe almightie God of Aungelles, and the former of all thynges, visible, and vnuisible: in whose handes is onely life, and death, lighte and darckenesse, and all the motions of the soule and bodie, without the moste mightie God, all thynges had been nothyng, and of nothyng all thinges are made by thee, without thee, Christe, and thy blessed Spirite, A prayer in the tyme of death.

hrough the
ſtie trinitie
creatiō and
uation.

aier.

whiche is one coeternall Trinitie, all fleſhe were accurſed, all conſciences moleſted, and all ſoules vtterly dampned. From light into darckeneſſe, from frædome into euerlaſtyng reprobation: But by Jeſus Chriſte thyne onely ſoonne, wæ thanke thee deare father of all mercie, that now it hath pleaſed thee, to take to thy mercie, at this preſent tyme, our brother, whom thou haſt elected, conſecrated, and now he ſhall by thy mercie and pitie, bee ſanctified vnto thee, to bee a Citezein of eternall glorie, now doe fleſhe and bloudde forſake hym, and all his worldlie ſtrength faileth hym. Now is the Dragaines yeldyng vp, the heauenly ſounde his ſoule commeth nowe vnto thee, good Lorde receiue it to thy mercie, into thyne euerlaſting glorie, where as Abraham Iſaac, and Jacob, are continually, to thee, oh heauenlie father, bee inceſſaunte honour and glorie. Amen.

¶ The ende of the Dialogue.

A copie of a letter, to *Frances Barlowe. by W.B.*

When the tyme of trouble draweth nere (good Frances Barlowe) as Death, whiche shall separate the soule from the bodie, if we bee not ware, and wisely prouidente, wee shall stande in greate daunger of losses, first we shall lose our health, strength, and beautie, wherein wee haue delighted, and all our senses, as pleasure of speache, ioye of harte, and the comfortable sighte of the eyes, wherewith we dose daiely beholde all the pleasures of this worlde. &c. Wee shall lose all our further treasures, landes, and substaunce, and also our liues, and as dunge bee cast into the yearth: and finallie, our soules vanished frō Goddes blessed presence, or restyng place. Therefore, let vs call, my Frances, to our remembraunce, the fearefull curses of almightie God, againste our synnes, and the cause of our plagues, whiche is our abhominable liuyng, in synnyng againste God, in thought, woorde, and deede, against heauen and yearth, in pride, wrathe, Idolatrie, fornication,

vanitie, plat vanitie i thi worlde.

nication, swearyng, luste, glottonie, and stoppyng our eares againste grace, and the woorde of truthe: Lette vs call to remembraunce, how that we haue doen wrong to eche other, in woorde and dæde, in slaunderyng, or hinderyng by bargainyng. &c. our brethren, for whom Christ hath died, whō wee haue hated, and not pitied in their extreame sorowes, and aduersities, and haue not paied their labours, and trauailes: lette

tution. vs repente, and call for grace, and restore now, while we are in the waie of grace, and in that, that wee cannot make satisfaction for our synnes, by no merites of almose, praiers, oblations. &c. whiche are vncleane in Gods eyes, as concernyng the remission

xiii. of of our synnes, as Job sa th: How can he bee cleane, that is borne of a woman? Beholde, he will giue no light vnto the Moone and the Starres are vncleane in his sight, how muche more man, a worme, euen the soonne of manne, whiche is but a worme, whiche in beholoyng of his synne, hath no cause, but to dispaire, and to bee dampned, what remedie in this case: None, but with all speede by faithe, lifte vp our hedde, and beholde euen Jesus Christe, on Gods right hande, pleading our case, excusyng vs to his father,

Father, whiche prayeth to hym for vs, and is heard, and Sathan beaten doune, and Gods Angell set at our bedside with spirituall armour, for vs in this battail of death against Sathan, to conducte vs to that happie lande, let vs knæle doune, and first saie, whatsoeuer God dooeth sende to vs, life, or death, his name be praised, his will be doen in yearth, as it is with his Angels in heauē, desiryng hym to bee fedde with his liuelie woorde, and blessed Sacramente, the immortall foode for the soule, passing al worldly treasures, or Phisicke for the bodie, and that it would please hym, to pardone our trespasses and offences, in thought, woorde, and dæde, against his diuine Maiestie, euen as wæ doe forgiue our enemies, suche faultes as thei dooe here in yearth against vs, and that in the tyme of agonie, or paines of death, he suffer vs not to fall into temptation, or be ouerladen vnder our crosse: But that his hande maie help vs, and deliuer vs frō this vile life, full of miseries, and bring vs into the land of the liuing: in doyng this, you shalbe moste happie and blessed: let vs submit our selues to hym that hath made vs, wæ haue not made our selues, wee are his vessels, and are in his sight, and cannot

Gods will.

The lande of the liuyng.

Genesis.ii.
Sapien.x.

flie from his presence, nor run beyõde that rase, whiche he hath appointed vs: he bringeth Death, and restoreth againe to life, in the resurrection Oh be contented to render thesame talent, whiche was but lent vnto you, euen your bodie, the giftes of Nature, and grace: Committe wife, children, and all to hym. He dooeth no wrong: he taketh but his owne. Remember he broughte you in hether naked, and how you dooe liue but a small tyme, and are full of miserie: Like a flower for the tyme, and shall passe awaie like a shadowe. Alas, wee dooe deserue greate punishement, but he plageth vs not, accordyng to the grauitie of our synnes, for then were wee dampned, or like vnto Sodome, that perished without handes, in the daie of Gods wrathe and vengaunce. Consider Frances, that this is no newes, or marueilous chaũce, that you should change your life, well, it happened to all our forefathers, from Adam, to kynges, and all the nobles of the yearth, and to the poore also.

Iob.iii.
Math.xxv.

Yelde all to God.

Iob.xiiii.

Esmen.iiii.

All flesh is grasse.

All flesh is grasse, and the wormes are the companions to the corps, in darke graue, or house of claie. Yet there is a daie, whiche God hath appointed, whiche none can tell but hymself, in whiche he will iudge bothe the

the quicke and dedde, and call all flesshe be- Math.xxv.
fore hym: Bothe his verie electe, and the Luke.xix.
mercilesse reprobates, and then bodie and
soule, shall remaine immortall together,
and haue life euerlastyng. This holde faste
deare Frances, as an anker in this stormes,
from death, to life euerlastyng. Holde faste
the twelue articles of the Christian faithe,
praie to the ende, onely to God the father,
by Christ, remember his promises, that at
what tyme soeuer a synner doeth repente, Eccle.xi.
he wil forgiue. Call, he will aunswere vn-
to thy soule: knocke, and he will open. This
tyme of your aduersitie, and plague of the
Pestilence, doeth make you forget all plea-
sures, and delites paste: euen so remember
this worlde is the more slipperie, and the
pleasures doe compasse all vnderstandyng
to Gods elected. Because I will conclude,
the tyme draweth at hande of oure deliue-
raunce, caste your care onely vpon God al-
mightie: looke not backe againe, beware of
by pathes, either vppon the righte, or lefte
hande, but treade in the true pathe, or very
waie of Jesus Christe hymself. I praie you
let Ambrose Barnes, rede the. xj. Chapiter
of saincte Jhons Gospell, and the firste Epi-
stle to the Corinthians the. xv. Chapiter If

the tyme had not been so muche spent, and the venime so daungerous, and the partes so weake and feble, I would haue caused you to be letten bloud, and giuen you pilles contra pestem, with cordials accordyngly, by Gods grace, if that would haue doen you any good, but take this cordiall in good part. Thus GOD giue you the Croune of life, whiche Jesus Christe, without our deseruynges, hath purchased for vs in his precious bloud. His name bee praised. Amen.

Your W. B.

Fare ye well. We must folowe when it pleaseth God.

FINIS.